بسم اللہ الرحمن الرحیم

IMPORTANCE OF TAJWEED

Roots of تجوید are extracted from HOLY QURAN as follows

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا

Recite Holy Quran with most Pleasant Pauses (سورہ المزمل - 4)

[سورہ الفرقان 32]

وَرَتَّلْنٰهُ تَرْتِيْلًا

We have recited it (Holy Quran) gradually with Pauses.

(الاعراف - 204)

وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ

And when Quran is recited Listen to it attentively and observe silence so that mercy may be bestowed upon you.

ORDER OF HOLY PROPHET

صلی اللہ تعالیٰ علیہ وآلہٖ وسلم

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ

The best one among You is one (He or she) who Learn HOLY QURAN AND TEACH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمْ

HOLY QURAN

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

518/13 البخاری Beautify Holy Quran with your Pleasant tones, (means recite Holy Quran with TAJWEED...

رُبَّ تَالٍ لِلْقُرْآنِ وَالْقُرْآنُ

يَلْعَنُهُ

518/13 البخاری

Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وسلم said.

" Several People recite Holy Quran (without regard to the way It should be recited) And Quran Rebukes Them.

ALLAMA MUHAMMAD SHAMUDDIN JAZREE RAHMALAHI-ALAIH Said.

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمُ

مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمُ

لِأَنَّهُ بِهِ الْإِلَٰهُ أَنْزَلَا

وَهَٰكَذَا مِنْهُ إِلَيْنَا وَصَلَا

Its mean,

Recitation of the Quran with TAJWEED is very essential and Compulsory. one who can and does not recite the Quran with TAJWEED may be a Sinner, Since ALLAH has revealed it with TaJweed. And it has Vechead us in enactly the Same way with TAJWID

NOTE-: There has been no alteration or change in the HOLY QURAN either in the Tent or in the rule of recitation. Therefore no one has right to make any alteration in the recitation of HOLY QURAN

TRY YOUR best to follow the Rules and copy the Style of Your USTAAD SAHIB

بسم الله الرحمن الرحيم

قرات القران

THE CORRECT PRONOUNCIATION OF HOLY QURAN

سبق 1.

LESSON.NO. 1

LESSON - NO - 1

TAJWEED :- (تجوید) *1

To Pronounce every letter from its مخرج (MAKHRAJ) with all its qualities It is called TAJWEED, The reality of this science worth within this defenitron. And details of مخارج (MAKHAARIJ) and qualities will be in the (Lesson) NO. 4 and 5.

مخرج: (MAKHRAJ) The Place from where the sound of letter origna-tes is called مخرج (MAKHRAJ)

صفت: (SIFAT) (Quality): The state Mode, or condition of letters, when they are Pronounced is called its صفت (SIFAT) Quality. Its Plural is called صفات (SIFAAT)

*1 TAJWEED literally means beautify

2 - سبق

LESSON - NO. 2

★ لحن _: LAHAN (ERROR)

Recite HOLY Quran against TaJ-weed or wrongly reciting or irregular reciting HOLY Quran is called لحن (LAHAN)

"TYPES OF LAHAN"

"اقسام لحن"

(AQSAAM - E - LAHAN)

There are two types of "لحن"

1 _: "لحن جلی"
(LAHAN - E - JALEE)
(MAJOR ERROR)

2.: "لحن خفی"
(LAHAH - E - KHAFEE)
(MINOR ERROR)

"لحن جلی" _: LAHAN - E - JALEE is Practised by a Person in different manners.

★ The word "لحن" Literally means incorrect Pronocenciation.

which are described as under

(i) .: To Pronounce one letter at Place of another letter

EXAMPLE .: Instead of reciting

" اَلْحَمْدُ " a Person recites

" اَلْهَمْدُ " OR Pronounce

Pronounce		ش	instead	of	س
OR	"	ہ	"	"	ح
"	"	ز	"	"	ذ
"	"	س	"	"	ص
"	"	د	"	"	ض
"	"	ظ	"	"	ض
"	"	ز	"	"	ظ
"	"	ا*	"	"	ع

And well educated and intelligent People are also involved in those errors

OR

(ii) —: To add a letter to a Word

EXAMPLE .: At the time of reciting اَلْحَمْدُ لِلّٰهِ

*ا is called "ہمزہ" HAMZAH. There is difference between ہمزہ and الف It will be discussed later.

A Person entends the پیش "و" of "د" (Daal) of اَلْحَمْدُ

in Such a manner that a listening Person think that he (QARI) is adding a "وْ" (واوْ) (WAAOO) in the end of اَلْحَمْدُ Like

اَلْحَمْدُوْ

and the same case in word لِلّٰهِ that a listening Person think that he is adding a "ی" in the end of لِلّٰهِ

Like لِلّٰهِی

اَلْحَمْدُوْ لِلّٰهِی
(WRONG)

اَلْحَمْدُ لِلّٰهِ
(RIGHT)

(iii) -:

OR.: To delete a letter from a word

EXAMPLE-: At the time of reciting SOORAH-E-AKHLASS

بسم الله الرحمن الرحيم

قُلْ هُوَ اللّٰهُ اَحَدْ ٥ اَللّٰهُ الصَّمَدْ ٥

لَمْ يَلِدْ ٥ وَلَمْ يُوْلَدْ ٥ وَلَمْ يَكُنْ

لَّهٗ كُفُوًا اَحَدْ ٥

Here we take word لَمْ يُوْلَدْ

if a Person never recite word "و" and thus recites it as لَمْ يُلَدْ

At the time of reciting he deletes letter "و" and it is LAHAN-E-JALEE

(iv) -: To recite one (حرکت) [THE VOWEL POINT] ZABAR, ZER, PESH OR JAZAM

↓ (فتحہ) ↓ (کسرہ) ↓ (ضمہ) ↓ (سکون)

in Place of another

EXAMPLE-: At the time of reciting اِيَّاكَ A Person recites Like اِيَّاكِ, he recites ZER (کسرہ) of كِ instead of Zabar of كَ and instead of reciting اِهْدِنَا He recites آهْدِنَا

or at the time of reciting اَنْعَمْتَ
a person recities " اَنْعَمَدْتُ "
or done same mistakes
Like those mistakes changes place of HARKAAT one each other.
All those above ERRORS are called لحن جلی LAHAN-E-JALEE and those are حرام (HARRAM). And some time if meaning of word changes by those ERRORS, then Paryer (SALAT) (صلوٰۃ) is wasted or Lost and need to read the Prayer again.

:- LAHAN-E-KHAFEE -:

:- لحنِ خفی -: [MINOR ERROR]

LAHAN-E-KHAFEE is not like لحن جلی and it is less than لحن خفی, " when a person ~~recites~~ does not recites with any of those rules which show the beauty of the HOLY QURAN, then a person makes لحن خفی

EXAMPLE -: There is a quality for ر (RAA) which is called تفخیم (TAFHEEM) means at the time of reciting this Letter showing, and ~~reciting~~ presenting (or, not doing غنۃ, قلقلہ, اخفا will discuss Later)

Full mounth
For enample اَلصِّرَاطَ in This
Word Letter "ر" has a Zabar
Then at the time of reciting 8 "ر"
we Show Quality تَفْخِيْم (Full mouth Sound)

All details will be in Lesson No 8
* A Person need to show Quality of
تَفْخِيْم Here at this Place.
And if he recites "ر" showing
and Presenting like narrow or
Thin Pronouenciation. Then he comm-
itted LAHAN-E-KHAFEE (لحن خفی)

This ERROR is less than لحن جلی
Means it is "مکروہ" (impontant to
Avoid from This ERROR)

:- سبق ۳ -:

:- LESSON-NO. 3 -:

It is very impontant that before stant-
ing Holy Quran Recite

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○

And detail in
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

*1 UNPLEASANT -:

29-12-08

TAJWEED -

if a Person starts from a Soorah
Then بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
is very important.
And if during reciting
A New Soorah is started Then ~~at~~
It is also important to recite the
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ .

But in the second option, if The Soorah
براءت or توبه starts Then do
not recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

And Scholars Said that in
1st option, do not recite
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
And if starts reciting in between a
SOORAH Then Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
is better But not important.
But reciting
أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝
is important in this case.

سبق : ۴

:- LESSON - NO. 4 -:

*1 مخارج -: (MAKHAARAJ) → (ORGANS OF SPEECH) -: The
Places from where the Sound of

*1 Points of articulation (مخارج)

Letters orignate are called مخارج (MakhaaraJ). And They are Seventeen (17)

جوفِ فَم ( )

مخرج NO. 1 -: Buckle OR cavaty.

means the space inside Mouth (جوفِ دہن) جوفِ فم (JAOOf-E-FAM)

following Letters and words orig-nate from buckle cavity.

i -: VAOO [واؤ] silent when There is a پیش (Pesh) before it

وْ → VAOO silent

if There is a Skoon or JAZM is on a Letter, Then it is called Silent (ساکن) (before it)

EXAMPLE -: اَلْمَغْضُوْبِ

ii -: YAEE (یائے) silent when There is a کسرہ (ZER) (before on the letter which is before YAEE ساکن

EXAMPLE -: نَسْتَعِيْنُ

iii, .: الف ساکن (ALIF silent)
when it is read without JERK (غیر همزہ*1), and There is 4 فتحہ (zabr) on The letter which is before الف ساکن.

EXAMPLE.: صِرَاط

is

And it called ALIF silent without JERK (الف ساکن غیر همزہ) Because in Arabic if an الف is with فتحہ ضمہ, کسرہ or with سکون (ALIF silent with JERK) (الف ساکن مع همزہ) Then it is called همزہ

HAMZAH → :- ء

أ :- الف مفتوح = همزہ

إ = الف مکسور : همزہ

أُ : الف مضموم = همزہ

آ - الف ساکن = همزہ

*1 I shall try to use ARABIC words

Again -: ALif Silent with Jerk (الف ساکن مع همزۃ) is called همزۃ However General Public understand or Think it as الف.

۱۷ -: The ALif (الف) in the start of word

أَلَيْشُرُ

or The ALif which is in between The word

بَأْسَ

is actually همزۃ

And in This book, both الف are called همزۃ (This matter about definition of همزۃ must Keep in mind always during TaJweed as well as Arabic language and Literature.) studies.

Keep in mind that The above discussed الف ، واؤ and یاء They are called

حروفِ مدہ (Letters to Prolong the sound)

حروف ہوائیہ

HAROOF-E-MADDAH

HAROOF-E-HAWIYYAH

[Windy Letters or AIRY Letters]

First name is because There is Some time a مَدّ (MAD) on Them in Lesson No 11 its all detail will be included.

And Second name is for That cause, "All those letters Pronounciations are completed on air.

V-: if There is a فتحہ (zabr) on a letter, and this letter is before واؤ ساکن (vaoo Silent) and this vaoo is called

واؤ لین (Vaoo Leen).

EXAMPLE-: مِّنْ خَوْفٍ

Vi-: if There is فتحہ on a letter And this letter is before یائے ساکن (Yaee Silent) and this Yaa is called یائے لین (Yaee Leen)

EXAMPLE-: وَالصَّيْفِ

The detail of واؤ لین and واؤ متحرک will be in مخرج NO 16 and یائے متحرک in No:7

٢- مخرج -: (MAKHARAJ- NO.2) is

اَقصٰی* حلق (AQSAA-E-HALAQ)
(THE PART OF THROAT NERREST TO THE CHEST)
of Last Part of throat which is attached to chest,
From this MAKHRAJ These letters orignate,

ہمزہ and ہ

cleared mentioned in figure. NO-1

. مخرج . 3 .: MAKHRAJ - NO. 3

(WAST-E-HALAQ)
وسط حلق .: (CENTRE OF THROAT)
These Letters orignate from This Makhraj -

without Dot → ح AND. ع

وسط حلق is cleared mentioned in figure - NO. 1

مخرج - 4 .: MAKHRAJ - NO - 4

(ADNA-E-HALAQ.)
ادنٰی حلق -: (THE PART OF THROAT NEAREST TO MOUTH)

* اقصی means farthest like مسجد اقصی

→ with DOT

غ and خ are orignate from this MakhraJ.

And all those Six letters

ا, ه, ع, ح, غ, خ are called

حروفِ حلقیہ OR حروفِ حلقی

HAROOF-E-HALQIYAH OR HAROOF-E-HALQI
ENGLISH FOR Those letters is

GUTTURAL LETTERS

مخرج-5-: MAKHRAJ-NO-5

The Part of tongue which is attached to Uvula (لہات, Lahaat) when touched Palate (upper) Then ق is Pronounced

As Described in Figure No-2 and figure-NO-3

مخرج-6-: MAKHRAJ-NO-6

Attached with MAKHRAJ of ق The back of tongue, (But not as far back as that of ق, A Little to the front of the mouth)

when touching Palate.

ك is Pronounced from This Makhraj.

And Both letters (ك and ق) are called

حروف لهاتيه

And also (حروف لهويه

HAROOF-E-LAHATIYAH OR LAHVIYAIH)

(Please note that some times it is not Possible 100% Exact English words Parrell to the Arabic WORDS.)
Example are in futur lessons

حرفِ حلقيه ، حروفِ لثويه

حروفِ صفير حروفِ نطعيّه

حروفِ شمسيه حروفِ طرفيه

حروفِ قمريه حروفِ شفويه

حروفِ قلقله حروفِ ذلقيه

حروفِ متفشيه حروفِ شجريه

مخرج - 7 -: (MAKHRAJ-NO-7)

The centre of tongue touching opposite Palate As shown in the figure-No-

Those Letters are Pronounced from this makhraJ

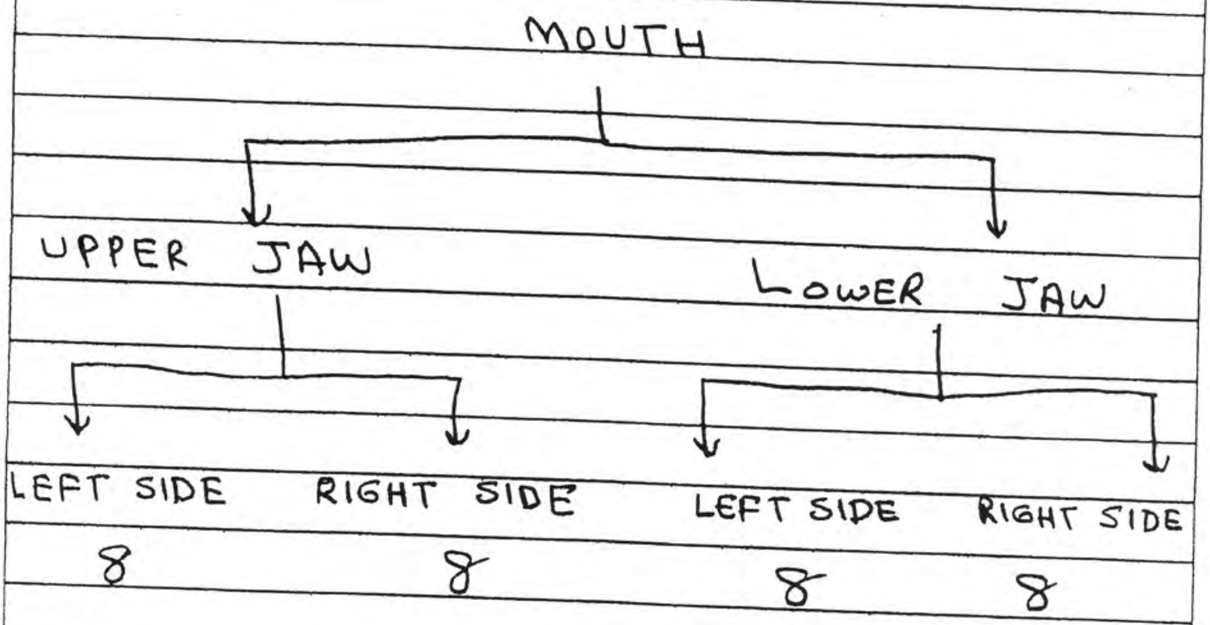
ج . ش . and ى (if it is not with MADDAH)

Those letters are called حروفِ شجریہ (HAROOF-E-SHAJRIYYAH) because they are Pronounced from Centre of mouth.

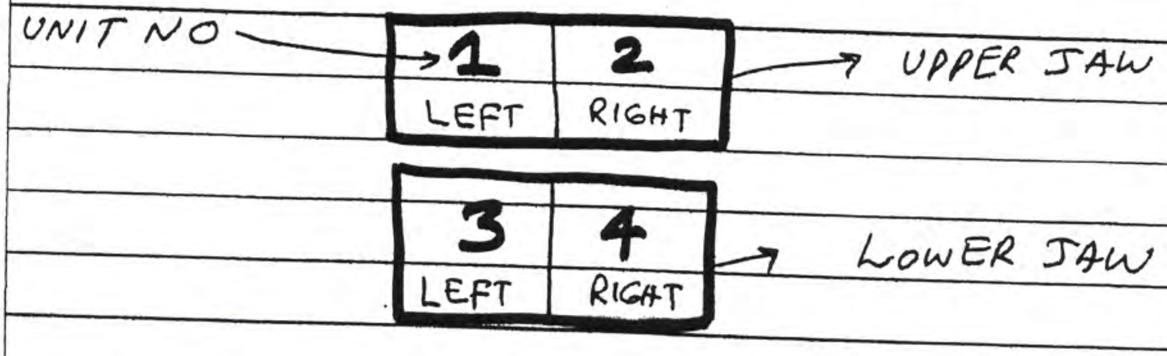
in Lesson No-1 یائے لین و یائے متحرک and meaning of مدہ and لین a have been described in detail.

NOTE -: Now move MAKHAARAJ (مخارج) names are related to names of teeth, Please be Careful to understand the names of teeth Specially in Arabic. Then all further MAKHAARAJ are very easy to understand. Please carefully understand Figure-NO-

TEETH DETAIL



TOTAL = 32



As in figure-No All details are given, if we understand and Remember Names of teeth in Arabic and the order of teeth of unit No-1 which is Left side of upper Jaw Then There is No difficulty to under Unit-2, because Unit 2 is 100%

Same on Right side like a reflect-
ion in mirror, After understanding
upper Jaw, Then Lower Jaw is
reflection of upper Jaw.

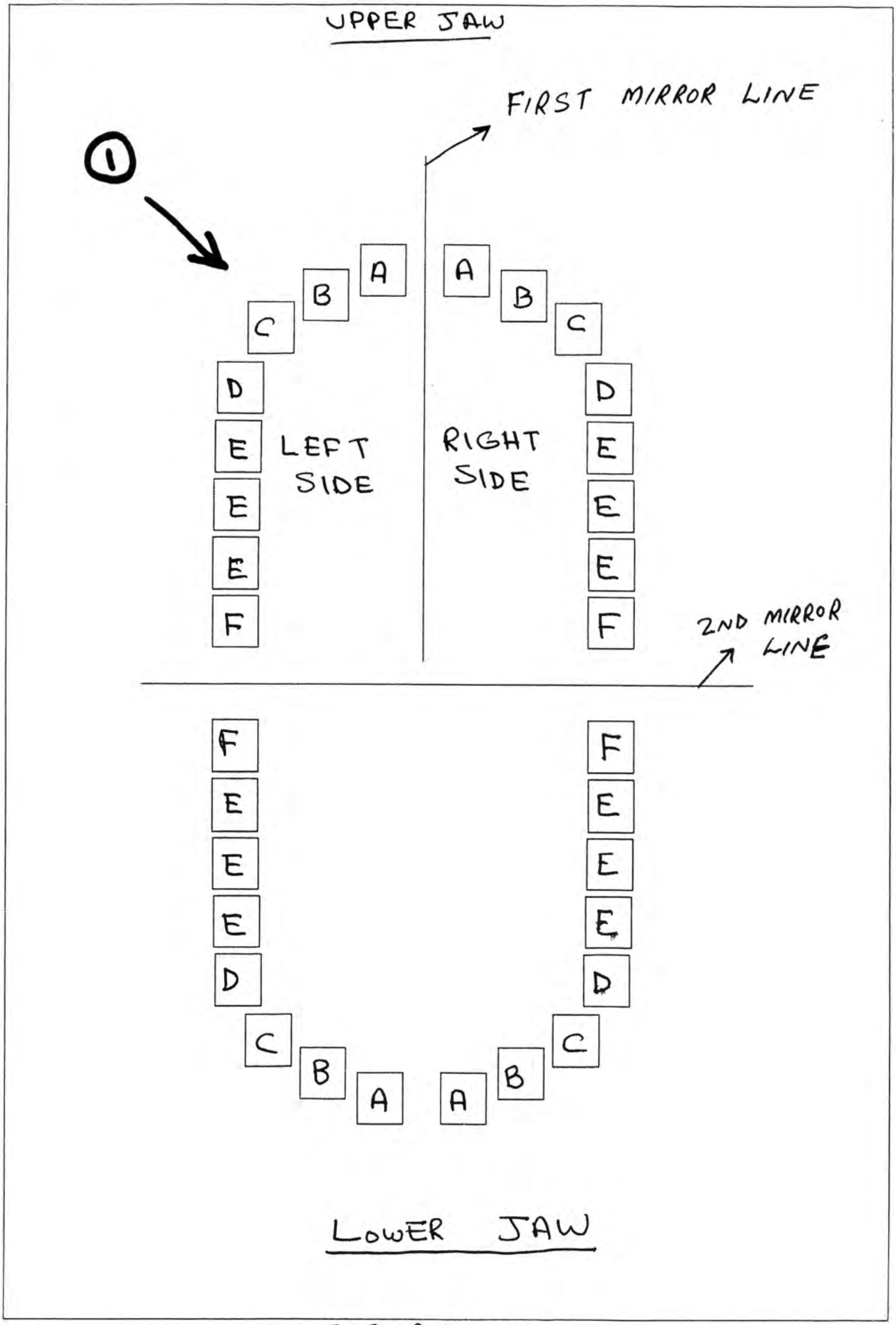

UPPER JAW
FIRST MIRROR LINE
1
A
B
C
D
E
E
E
F
LEFT SIDE
RIGHT SIDE
A
B
C
D
E
E
E
F
2ND MIRROR LINE
F
E
E
E
D
C
B
A
F
E
E
E
D
C
B
A
LOWER JAW

FIGURE -NO-

NEXT TO THE DHAWAAHIEK ON EACH SIDE ARE THE

TAWAHIEN: طَوَاحِن - Second Premolars (4), First Molars (4), Second Molars (4)

Six TAWAHIEN-E-ULYA طَوَاحِنِ عُلْيَا

- Upper Second Premolars, First and Second Molars.

Six TAWAHIEN-E-SUFLA - طَوَاحِنِ سُفْلیٰ

- Lower Second Premolars, First and Second Molars.

The last tooth in the mouth on each side is called the **NAAJIZ** نَاجِذ (third molar).

Two Nawaajiz Ulya نَوَاجِذ عليا on left and right.

Two Nawaajiz Sufla نَوَاجِذ سفلیٰ on left and right.

NOTE: The DHAWAHIEK, TAWAHIEN, NAWAJIEZ, together are known as the ADHRAAS.

They are the premolars which are (8):

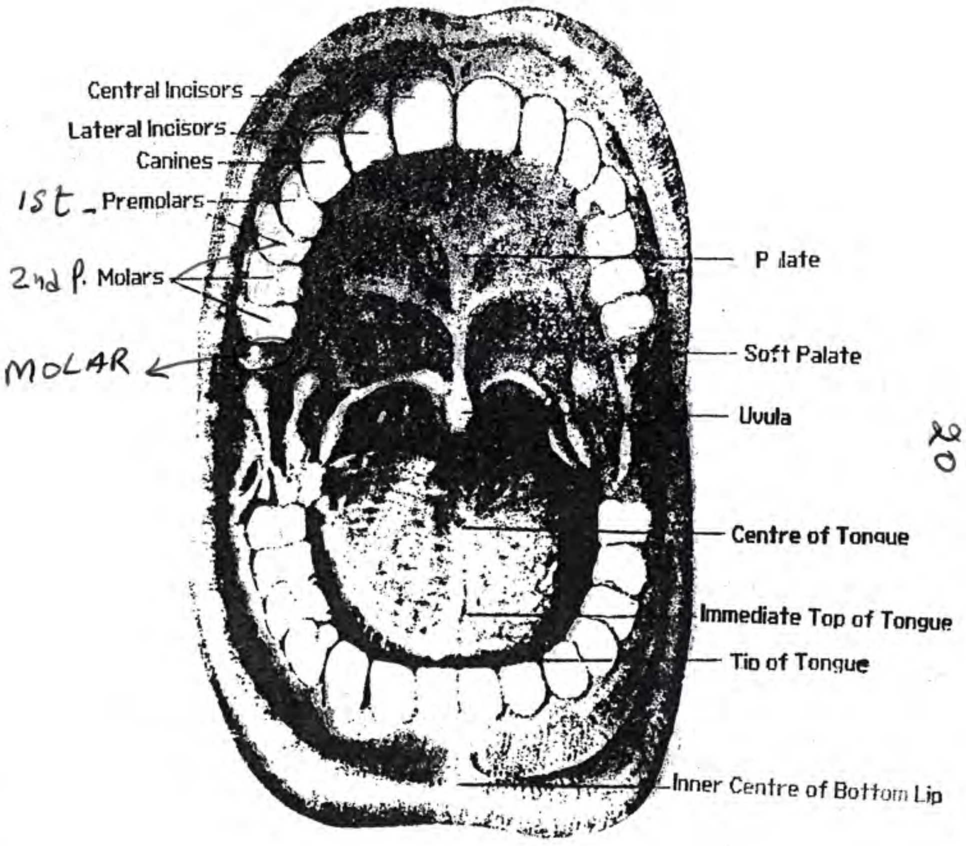
2 Top right	2 Top left
2 Bottom right	2 Bottom left

and the molars which are (12)

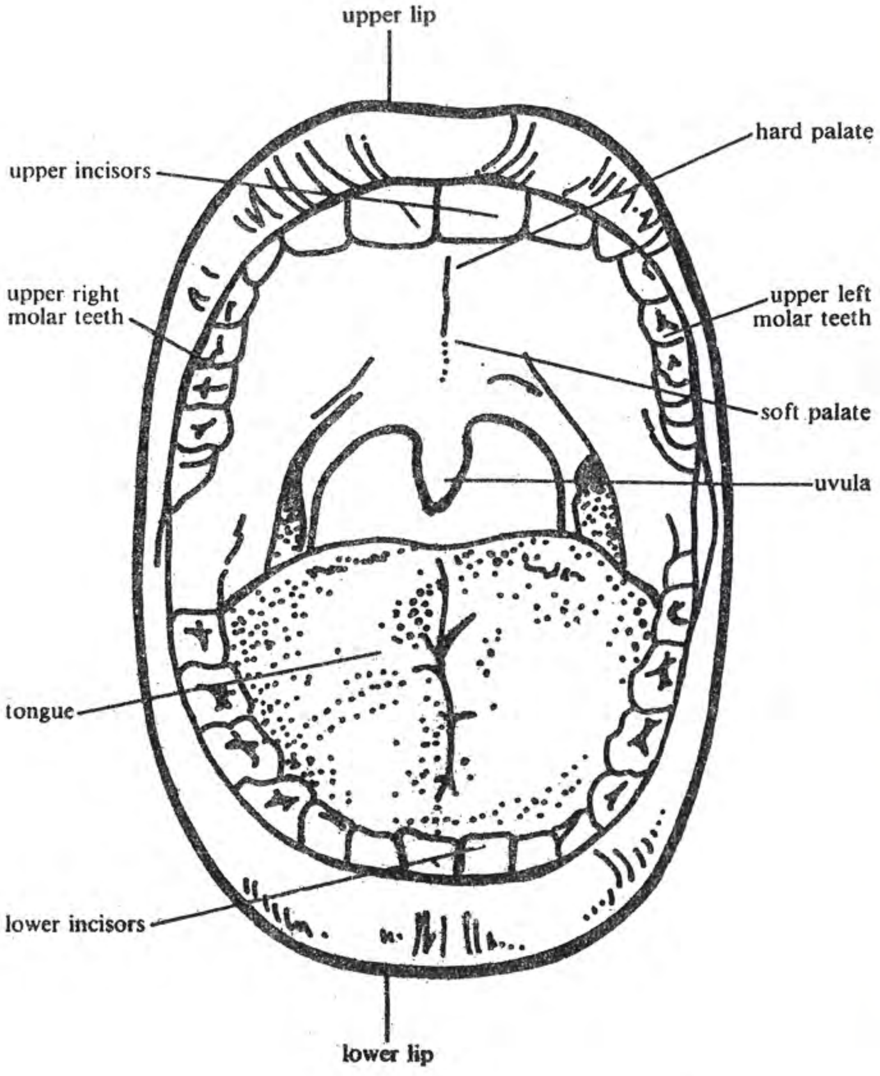
3 Top right	3 Top left
3 Bottom right	3 Bottom left.

THE TEETH

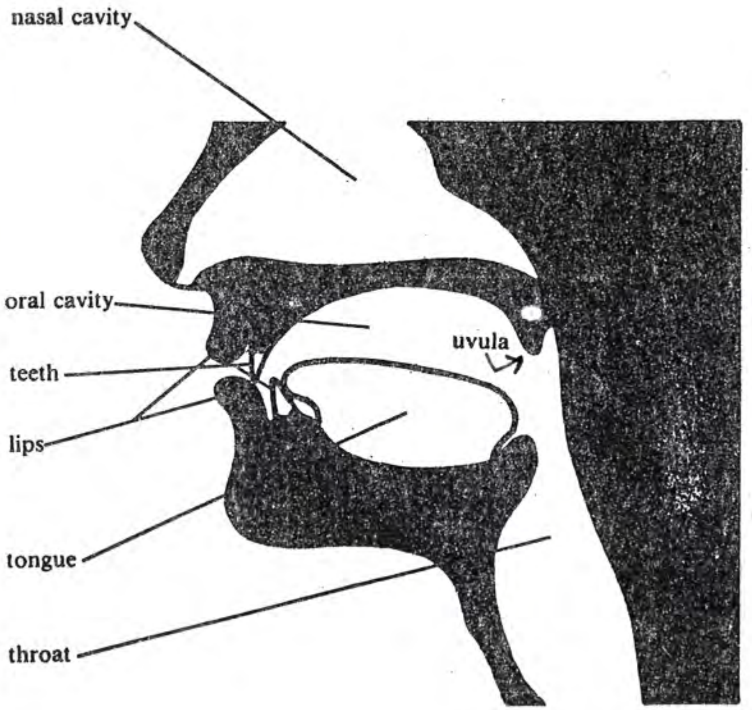
THE TEETH COMPLETE ARE 30 AND 2
THANAYA ARE 4 AND RABA'IE ARE 2,2
ANYAAB ARE 4 AND THEN 20 REMAIN
ADRAAS HAVE THE QARIS GIVEN IT'S NAME
DAWAHIEK 4 AND TAWAHIEN 12 YOU KNOW
NAWAJIEZ SIDE BY SIDE HAS 2,2 ALSO.



20



Front view of the oral cavity.



Cross section of the mouth.

and the preceding letter bears a Kasrah (ـِ), for example جِيٓ ; and Alif (ا) which by definition is always Sākin and the preceding letter bears a Fatḥah (ـَ), for example هَا . Examples of all three Maddah letters are found in the word نُوحِيهَا

If Wāw (و) or Yā' (ى) is not Sākin but is voweled as in هِيَ-هُوَ, it will not become a Maddah letter. If Wāw (و) and Yā' (ى) are Sākin and are preceded by letters bearing Fatḥah (ـَ) such Wāw (و) and Yā' (ى) are termed as Layyinah (لَيِّنَة) letters or Līn (لِين) letters (soft letters), as in سَوْءٍ and ضَيْفٌ .

1. The Makhraj of Maddah letters is the hollow portionof the mouth (جوف الفم). During their pronunciation exhaling occurs and, therefore, their pronunciation depends on the air being exhaled. While the exhaling continues, the pronunciation of these letters continues, and as the exhaling stops the pronunciation also stops. However, when pronouncing the Maddah letters, their elongation should be equal to that of one measure of Alif or two measures of Ḥarakah or short vowel. Any excess in its elongation should be avoided.

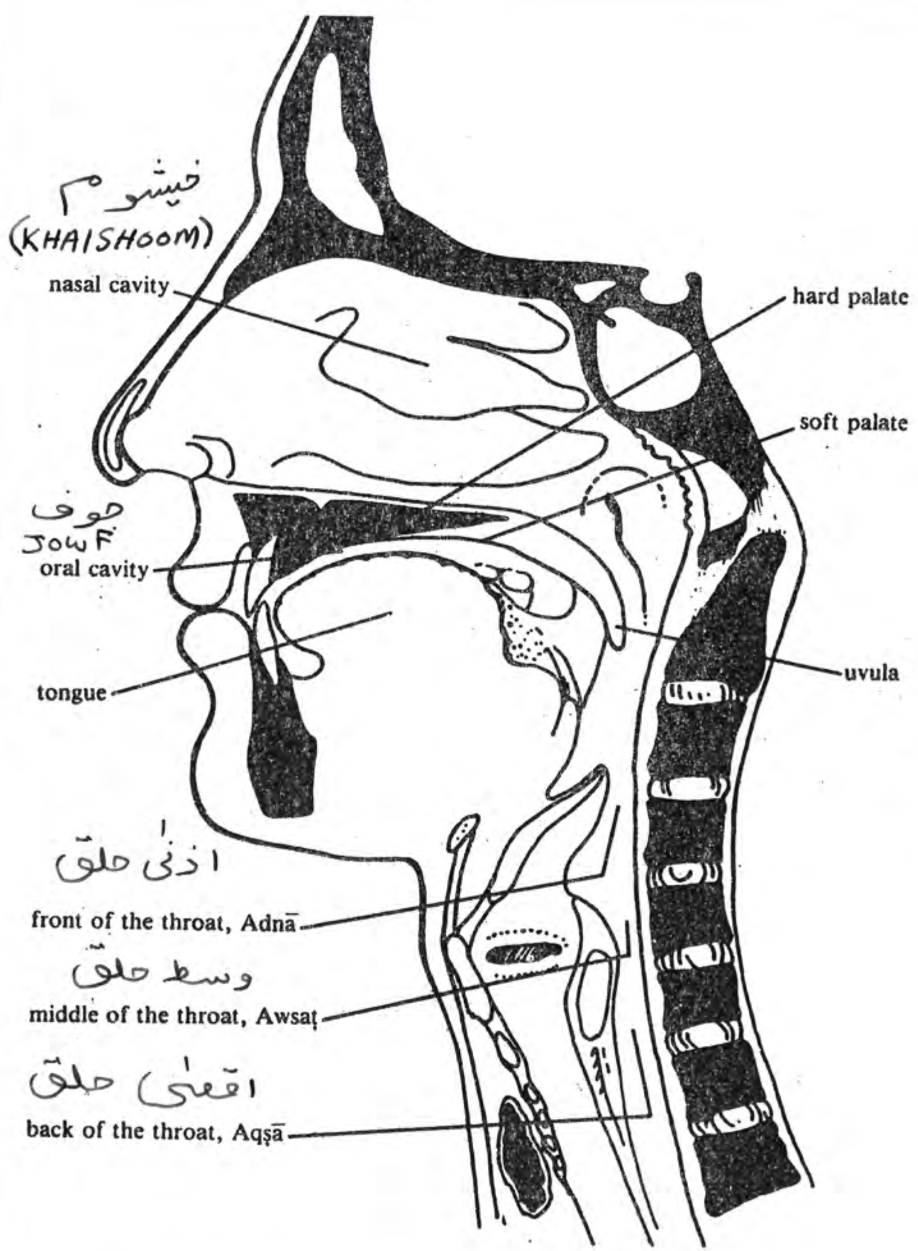
GUTTURAL LETTERS حُرُوفُ الحَلْق

There are six guttural letters: (Hamzah), ء (Hā'), ه ('Ayn), ع (Ḥā'), ح (Ghayn), غ (Khā'), خ

There are three sections of the throat, They are: back, or Aqṣā اقصىٰ , middle, or Awsaṭ اوسط , and front, or Adnā ادنىٰ .

2. From the back of the throat, Aqṣā, Hamzah (ء) and Hā' (ه) are pronounced. The back is mentioned first because the sound emanates from the inside and moves toward the front of mouth.

3. From the middle of the throat, Awsaṭ, 'Ayn (ع) and Ḥā' (ح) are pronounced.



Cross section showing the nose, mouth, and throat.

			UPPER JAW		LOWER JAW		TOTAL
NO	SYMBOL	ARABIC	LEFT SIDE	RIGHT SIDE	LEFT SIDE	RIGHT SIDE	
1	A	ثنايا	1	1	1	1	4
2	B	رباعي	1	1	1	1	4
C	C	انياب	1	1	1	1	4
4	D	ضاحكه	1	1	1	1	4
5	E	طواحن	3	3	3	3	12
6	F	نواجذ	1	1	1	1	4

TOTAL = 32

UPPER = عُليا

LOWER: سُفلى

ثنايا → CENTRAL INCISORS

رباعي → LATERAL INCISORS

انياب → CAINES

ضاحكه*1 → FIRST PREMOLARS

طواحن → SECOND PREMOLARS

نواجذ → MOLARS

*1 ضواحك is plural

1- ثنایا عُلیا - (SANAYA-E-ULYA) - 2.
UPPER CENTRAL INCISORS

NOTE -: عُلیا is for upper and
سُفلی is for Lower

(2) ثنایا سُفلی (SANAYA-E-SUFLA)
(LOWER CENTRAL INCISORS .. 2 ..

(3) رَباعی عُلیا (RABA-E-ULYA)
UPPER LATERAL INCISORS - 2 -:

(4) رباعی سُفلی (RABA-E-SUFLA)
Lower ~~UPPER~~ LATERAL INCISORS 2..

(5) اَنیاب عُلیا (ANYAAB-E-ULYA)
UPPER CAINES (IN) - 2.

(6) انیاب سُفلی (ANYAAB-E-SUFLA)
LOWER CAINES (IN) - 2

(7) ضواحک عُلیا (DHAWAAHIEK-ULYA)
UPPER FIRST PREMOLARS - 2

(8) ضواحک سُفلی (DHAWAAHIEK-E-SUFLA)
LOWER FIRST PREMOLARS - 2

(9)

(9) طواحنِ عُلیا .. (TAWAHIEN-E-ULYA)

UPPER SECOND PREMOLARS .. 6 -:

(10) طواحنِ سُفلیٰ .. (TAWAHIEN-E-SUFLA)

LOWER SECOND PREMOLARS - 6 .:

(11) نواجذِ عُلیا .. (NAWAAJIZ-E-ULYA)

UPPER MOLARS - 2 :

(12) نواجذِ سفلیٰ (NAWAAJIZ-E-SUFLA)

LOWER MOLARS - 2

Now count all marked Numbers with MARKER **TOTAL = 32**

Please note that

[نواجذ + طواحن + ضواحک
together are known as
(اضراس CADHRAAS)]

Now again from the NOTE of
مخرج - NO - 7 ....
.........→ Again RPe

It is to be noted that in the 32 teeth, Front Four teeth are called ثنایا, two upper ثنایا are called ثنایاعُلیا, and two Lower ثنایا are called ثنایا سُفلیٰ
And the four teeth which are attached them are called رباعیات RABIYAT and also قواطع (QWATTAE)

Then attached with Those 4 رباعیات There are 4 teeth which are Pointed (نوکدار), Those 4 teeth are called انیاب and their Second name is کواسر (KAWASAR), Then Their are more 4 teeth are attached with انیاب and those are called ضواحک, And further 12 teeth are attached with ضواحک which are called طواحن. detail of طواحن is as in order (3 Right upper, 3 Left upper

3 Right Lower 3 Left Lower

And then attached with طواحن in
Last end There are 4 teeth
1 Left upper Side
1 Right upper Side
1 Left Lower Side
1 Right Lower side

Then ضواحك + طواحن + نواجذ

اضراس

There is Poem relating teeth

THE teeth complete are 30 and 2
Sanayaa are 4 and Rabiae are 2, 2
Anyaab are 4 and then 20 Remain
ADRAAS have The Qari's given its name
Dawahiek 4 and Tawahien 12 You Know
NawaJIEZ Side by Side Has 2,2 also

MAKHRAJ - NO. 8

۸ - مخرج

MakhraJ - NO. 8 is of ض
That is the حافة لسان (HAAF-E-LISAAN)
(BLADE OF TONGUE OR UPTURNED SIDES OF TONGUE)

When حافۂ لسان is touched Right or Left side with the 4 upper ~~Side~~ Part (root) of اضراس. Then Letter ض is Pronounced. However Left side is easy to Pronounce. Try to Pronounce on both sides same time is also correct. But it is very difficult And this Letter is called حرف حافیہ (HARF-E-HAFIYAH).

Please note that a large majority of Public are Pronouncing this letter with a great mistake. Thats why it is very important to Practice this Letter with a well experienced Qari.,
This letter will not try to Pronounced like دال (DAAL) تفخیم TAFHEEM), means Pronounce "د" with full mouth or narrow mouth, we can say دال or دال

تفخیم ترقیق

(TARQIQ)

OR Just Pronounce as DAL 'د'
Definitely not Pronounce ض Like د, like the habit of large majority

of Public, This is Totally wrong
Like this Just Pronounce ظاء
is also wrong.
However if we
try to Pronounce correctly with
Continous soft sound and to according
to all its qualities (صفات)
and its ((ض)) Correct مخرج
Then ض sound is very much likely
as sound of ظاء defently not
same as sound as دال Daal
Same discussion are written
in Books of تجوید و قراءت
TAJWEED AND QIRRAT

VERY IMPORTANT NOTE

ABOUT مخرج of ض

Because we have already discussed
that the مخرج of ض is Pronounced
in different modes and Similar to
other letters Like ظاء, ذال, ز, دال
and also we know that a large
majority of Public is Pronouncing
ض similar to د. let we
discuss, (**Please Keep in mind
the detail of مخرج of ض**)

What is the ideaology behind the Pronouncing of ض as >

Points _:

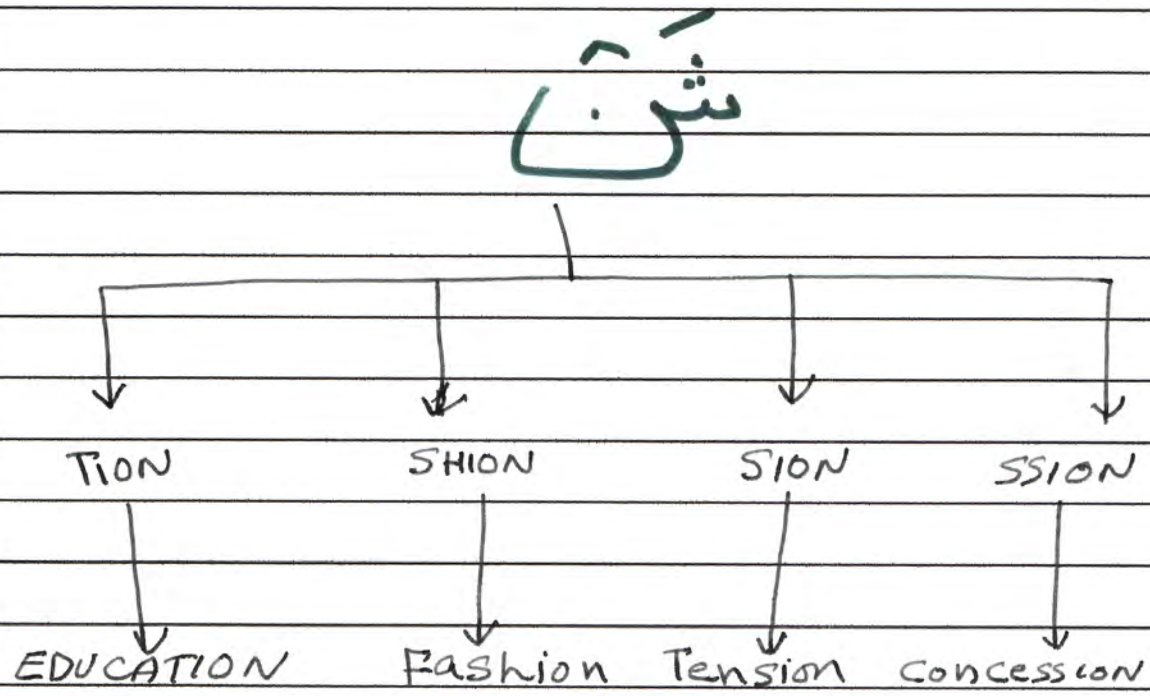
1 _: First of all Keep in mind That we are learning the Tajw-eed and ~~we~~ Arabic is not our Ist Language or not our mother Language, if we are learning its mean we are not Arabic People, Because Arabic by birth People need not learn the Language or act or : تجوید، قرات

EXAMPLE OF ARABIC PEOPLE HOW THEY PRONOUNCE ض THEN WE TRY TO COPY ARABIC PEOPLE

THEN WE LEARN 100% (CORRECT) PRONOUNCIATION OF LETTER ض

AN EXAMPLE OF ENGLISH -:

In this connection first of all we have to check an example of English language Pronouunciation of شن



English People Pronounce شن in 4 Styles

If Some body Try to change spelling for any word but Pronounce شن They never accept and consider it a mistake.

✓ Fashion ⟶ Fation ✗
✓ Education ⟶ Educashion ✗
✓ Tension ⟶ Tenshion ✗
✓ Concession ⟶ ConceTION ✗

So learning a new Language must consider What's native People Style of Pronounciation

PRONOUNCIATION OF ض BY ARABIC PEOPLE IS MOST :- IMPORTANT -:

Now we have an opportunity to Listen قرات from HOLY KABA GRAND MOSQUE LIVE, OR we need to visit a mosque of ARAB Community. Then IMAM must be Arabic Carefully Try to understand How he is Pronouncing ض.

Now Let we consider some realities in common ARABIC WORDS and Their spelling in English and Check their comparision

ض

وضو	ریاض	رمضان	مضاربہ
WUDU ✓	RIYADH ✓	RAMADHAN ✓	MODARBAH ✓
WUZU ✗	RAYAZ ✗	RAMAZAN ✗	MOZARBAH ✗

I have carefully check and research in this regards. and I never notice in a single Arab community mosque that they spell those words with f spelling of Z or S Pronounciation

رياض is capital of Saudi Arabia
وضو is used in All mosques

رمضان is a common word
#مضاربه is a common word for business

So from this research it looks like that Arab People Pronounce ض Like د or similar to د Because in comparison in English words they use D or DH not Z or S in any Place. So we need to copy Arabic People How They pronocence.

NOTE-: After this all detail and explanation. if some one think that ض is like ظاد, or ز or ز and after his carefull research He is Sincere by heart, Then he can Pronounce ض as ظاد. because

انما الاعمال بالنيات

I think Pronounce letter Like Arabic People

*it is a business term in Arabic, they say commonly مشارکہ, مضاربہ, تجاریہ :·

مخرج 9 .: (MAKHRAJ-NO-9)

مخرج NO-9 is of "لْ" Laam

When the tip of tongue with Some Part of حافۂلسان (Blade or Side of tongue) tends little bit to Palate (حنک) and touches with لثہ ثنایا, رباعی, انیاب, ضاحک

GUMS OF

Right or Left Side and However Pronouncing from Right Side is easy. And Pronounce both Sides Same time is also Correct.

مخرج - 10 .: MAKHRAJ - NO - 10

مخرج No-10 is of "نْ" (NOON) It is also Tip of Tongue and Same as detail of MAKHRAJ of "لْ" Laam. But it is without ضاحک (Means all details are Same as Laam But ضاحک is not included).

مخرج - 11 .: MAKHRAJ-No-11

مخرج No-11 is of 'رْ' (RAA) This MAKHRAJ is ALSO near to

4. From the front of the throat, Adna, Ghayn (غ) and Kha' (خ) are pronounced.

LISĀNĪ LETTERS حُرُوفُ اللِّسَان

The tongue is also divided into three parts — the back, the middle and the front.

5. From the back of the tongue (its root) and the upper part of the glottis and from the anterior side of the uvula (pendant fleshy lobe in the middle of the posterior border of the soft palate), Qāf (ق) is pronounced.

6. From the Makhraj of Qāf (ق), a little more toward the front of the tongue, and from in front of the uvula, Kāf (ك) is pronounced.

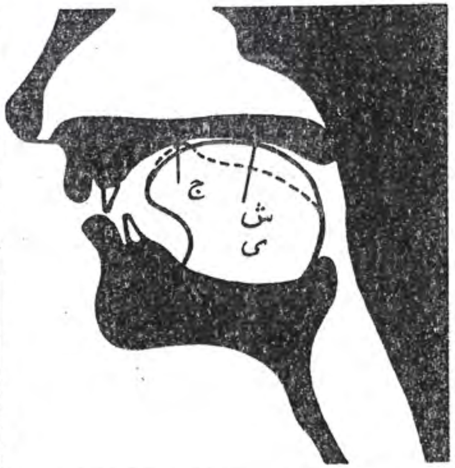
7. From the middle of the tongue Jīm (ج), Shīn (ش), and Yā' (ی) which is either Layyinah or Mutaḥarrik, are pronounced.

8. From the left blade of the tongue and left upper molar teeth (اَضْرَاس), Ḍad (ض) is pronounced. Some people pronounce Ḍad (ض) from the right side using the right blade of the tongue and the right upper molar teeth. It is reported that ʿUmar (R) used to pronounce (ض) well from either side.

9. From the tip of the tongue and the gum of the upper incisor teeth (Thanāyā 'Ulyā ثنايا عُلْيَا), Lām (ل) is pronounced.

10. Nūn (ن) is pronounced from just inside the Makhraj of Lām (ل).

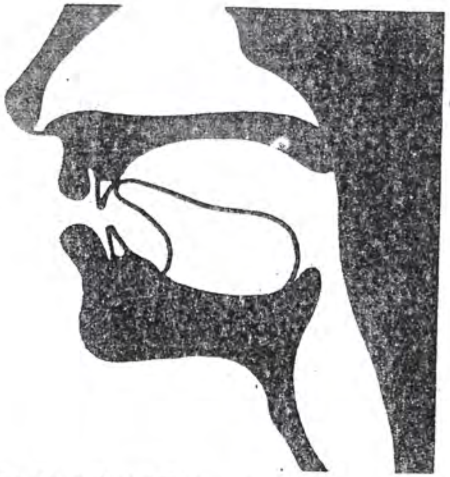
Makhraj of Qāf (ق) and Kāf (ك)



Makhārij of Jīm (ج), Shīn (ش) and Layyinah or Mutaḥarrik Yā' (ی)

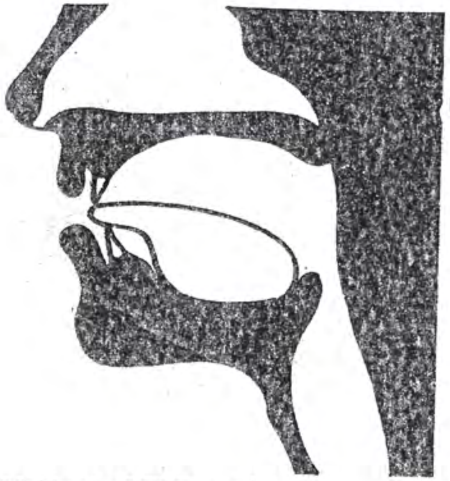
Makhārij of Lām (ل), Nūn (ن) and Rā' (ر)

Makhraj of Fā' (ف)

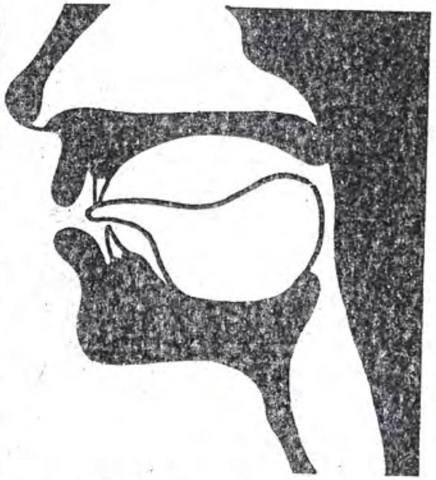


Makhraj of Tā' (ت)
and Dāl (د)

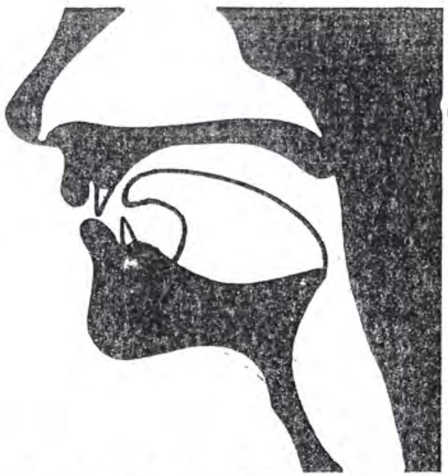
Makhraj of Ṭā' (ط).
Elevation and rounding of tongue is because of its attributes



Makhraj of Thā' (ث)
and Dhāl (ذ)

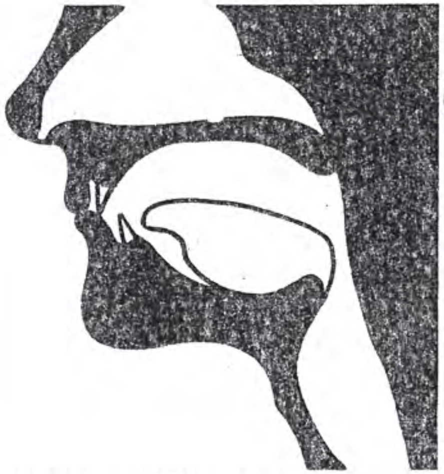


Makhraj of Ẓā' (ظ).
Elevation and rounding of tongue is because of its attributes.



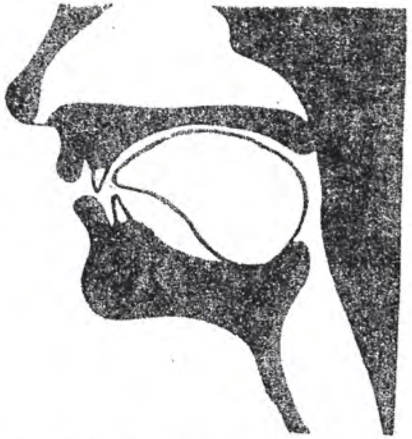
Makhraj of Zāy (ز) and Sīn (س)

Makhraj of Ṣād (ص).
Elevation and rounding of tongue is because of its attributes.

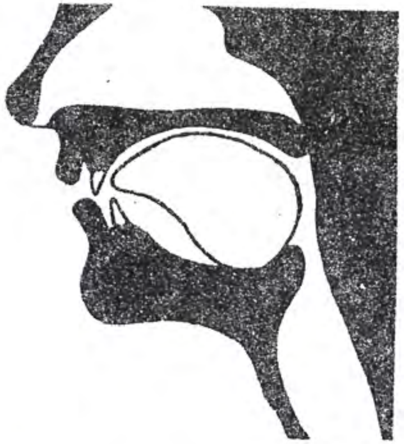


Makhraj of Bā' (ب).
and Mīm (م) — the lips

Makhraj of Wāw (و) —
The lips protrude forward.

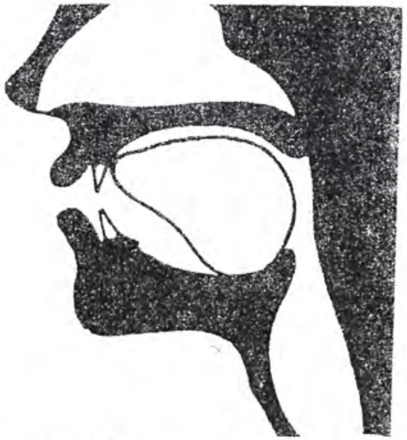


Makhraj of ض The back edge of the tongue upturned, touching the gums of the Molars and Premolars. Sifaat. Back of tongue should rise towards palate while the centre will meet and embrace it, and also sound of the letter will remain from beginning till end of makhraj.



Makhraj of ص The tip of the tongue, touching the edge of the Thanaya Sufla including the Thanaya Ulya. Sifaat. Back of tongue should rise towards the palate while the centre will meet and embrace it.

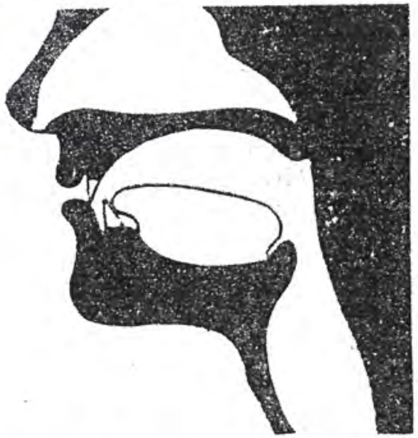
Makhraj of ظ The tip of the tongue when touching the edge of the Thanaya Ulya. Sifaat. Back of tongue should rise towards the palate while the centre will meet and embrace it, and voice will flow in makhraj.



Makhraj of ط The tip of the tongue when touching the roots of the Thanaya Ulya. Sifaat. Back of tongue should rise towards the palate while the centre will meet and embrace it.

Makhraj of ز س The tip of the tongue when touching the edge of the Thanaya Sufla including the Thanaya Ulya. Sifaat. Voice of letter should be soft and will flow in makhraj, and will be pronounced sharply with a whistling sound.

Makhraj of ت د The tip of the tongue when touching the roots of the Thanaya Ulya. Sifaat. Voice of letter should be hard and will end off in makhraj.



Makhraj of ف The inner centre of the bottom lip when touching the edge of the Thanaya Ulya. Sifaat. Voice of letter should be soft and will flow in the makhraj.

Makhraj of ث ذ The tip of the tongue when touching the edge of the Thanaya Ulya Sifaat. Voice of letter should be soft and will flow in makhraj.

The MAKHRAJ of ن (NOON)
But However in this Makhraj
ظہرِ لسان (Back of tongue) also
Play a role.

NOTE.: The letters

ل، ن، ر are

Known as
حروفِ طرفیہ _ HAROOF-E-TARFIYA

حروفِ ذلقیہ HAROOF-E-ZALKIYA

because they are Pronounced from the edge of the tongue.

مخرج _ 12.: MAKHRAJ _ NO - 12

This is MAKHRAJ OF

ت، د، ط، ٹ

"TAA" DALL, T'AA
Means the TIP of Tongue and Root of ثنایا, And all those letters are called
حروفِ نطعیہ
HAROOF-E-NATEEAH

مخرج 13 MAKHRAJ-NO. 13

Makhraj - No. 13 is of

ظاء ، ذال ، ثا

ث ، ذ ، ظ *1

which is TIP of Tongue and edge of Central Incisors (طرفِ ثنایا علیا)
And those letters are Called
حروف لثویہ
HAROOF-E-LASWIYAH

مخرج-14-: MAKHRAJ-NO-14 :-

MAKHRAJ - No. 14 is of

ص ، ز ، س

صاد ، زا ، سین

which is edge of Tongue when touching edge of ثنایا سفلی also with Contact of some Part of edge of ثنایا علیا. Those letters are called

---

*1 I can't understand How the Spelling representing ث in English TH, However in English TH Pronounce ث Like
Health صحت , wealth دولت

حروف الصفير (HAROOF-E-SAFEER)

مخرج : 15.: MAKHRAJ - No-15

Makhraj - No. 15 is of فَاءٌ فَ
The Inner Centre of the Bottom Lip when touching The edge of ثَنَايَا Then letter فَ Pronounces.

مخرج _ 16 _ MAKHRAJ-No-16

This Makhraj is Both Lips and those Letters are Pronounced By this Makhraj

ب ، م ، and و
(When it is not مدہ (Maddah)
Its means that the meaning of

واوِ متحرک

واوِ لین

And the meaning of مدہ and لین are already described in the meaning and details of MAKHRAJ No-1
Please note that There is a

difference between Those theree that,

با (Baa) is from the touching of wet Part, of both Lips, That's why it is called بحری (BAHREE)

And مٓ (Meem) is from touching the dry Part of both Lips that's why it is called بری (BAREE),

And واؤ , وٗ is Pronounced By incompleted contact of both Lips,

Then فا , ب , م and واؤ

are called حروف شفویہ (HAROOF-E- SHAFUIYAH

مخرج - ١٧ - MAKHRAJ-NO-17

It is خیشوم ~~KAT~~ KHAYSHUM (NASAL CAVITY)

As clearly mentioned in the figure - NO - (4) F

From this Makhraj غُنَّہ (GHUNNAH)
is Pronounced
(Ghunnah means Some words in different mode Pronounced by a different Kind of Sound from Nasal Cavity)

And all details of غُنَّہ will in the tab - No - 9 and tab - No - 10 with the rules of میم and "نُون" ۔ ان شاء اللّٰہ

:- RULE FOR FINDING -:

:- MAKHRAJ -:

Please note that for finding the exact مخرج, made the letter ساکن and then Put or impose a (فتحہ) Zabr on the ہمزہ Before this Letter. Then where the Sound is finished This is exact Makhraj.

EXAMPLE -: for (ق)

(i) قْ

ii اَقْ

(LESSON - NO - 5 -) . LESSON - 5 .: سبق

:- صفاتِ حروف -:

SIFAAT - E - HAROOF - :

(QUALITIES OF LeHERS)

State, mode or conditions of letter at the time of their Pronounciation is called their صفات (SIFAT), We can also use the word quality for them (Like the Kinds of لحن There are two types of صفات .)

:- اقسامِ صفات -:

KINDS OF صفات -:

TYPE - NO - 1 -: It is Such type of quality that if this quality is not Performed or Pronounced Then the letter is not existed and a Person who is listening think that it is not that letter which he is trying to Pronounce. (means if this type of quality is not Performed then nature of letter is changed and Seems to Pronounciation of another Letter)

This type of صفت is called

ذاتیہ، لازمہ، ممیزہ

(MOMAYYAZAH), LAAZIMAH, ZATIYYAH,

مقومہ

MAQWAMAH

TYPE-NO. 2.: This type of quality is that if it is not Performed or Pronounced Then nature of Letter is not Changed But its beauty and decoration is finished or never exist. And those صفات are called as

محسنہ ، مزینہ، محلیہ، عارضیہ

AARZIYAH, MAHALLIYAH, MOZIYYNAH, MOHSNAH.

THERE ARE 17 TYPES OF

مقومہ، ممیزہ، لازمہ ، ذاتیہ:

Now We Just use one name for those Qualities لازمہ

1-: HAMAS همس

2-: JAHAR جهر

3-: SHIDDAT شدت

4-: RAKHWAT رخوت

5-: ISTAILAA استعلاء

6-: ISTAFAAL استفال

7-: ITTEBAQ اطباق

8-: INFITAAH انفتاح

9-: AZLAAQ اذلاق

10-: ASMAAT اصمات

11-: SAFEER صفیر

12-: QALQALAH قلقلہ

13-: LEEN لین

14-: INHIRAAF انحراف

15.: TAKREER تکریر

16.: TAFASSHIEE تفشی

17.: ISTITALAT :- استطالت

Now we have to discuss all These qualities in detail. And The letter having those qualities and also all details of Pronounciations

NO. 1 "همس" Hamas'

The meaning of this quality is that, At the time of Pronouncing this Letter, Sound will stay in the Makhraj with such type of Weakness that breath will continous, And sound is Presenting that there is a type of lowness منخفض

منخفض (MUNKhafiz)

And There are 10 Letters, There Collection is called فحثه، شخص سکت + [حروف مهموسه ← MAHMOOSA

And called

NO. 2 .. جہر ..: (JAHAR)

And the letters with This Quality are Called مجہورہ (MAJHOORA)
The meaning of this quality is that at the time of Pronouncing these letter, Sound will stay in the Makhraj with Such type of force that continuity of breath will stop, and There will a* Loudness in the Sound And except فحثہ شخص سکت all remaining Letters are called مجہورہ (MAJHOORAH)
And Please note that those Qualities جہر and ہمس are opposite each other.

3. شدت (SHIDDATT)
The letters with this quality are called شدیدہ (ShadeedaH)
The meaning of this Quality is that At the time of Pronouncing these letter, that Sound will stay in the makhraj with Such force that Sound will stop in the

(*, Such type)

Makhraj. And also there will A type of harshness in the Sound.
These Letters are eight (8) And there Collection is called

اَجِدُ قَطٍ بَكَتْ

ا، ج، د، ق، ط، ب، ك، ت

No. 4. :- رخوت -:
(RAKHWAT)

And the letters with quality are called رخوة (RAKHWAH) And the meaning of this quality is that, at the time of Pronouncing these letters Sound will stay in the makhraj with such type of weekness that sound will Continoue and There is a Such type of Softness in the Sound,
Please note that exept

شديدة and متوسطة
(Shadeedah) and (MATWASSITAH)
Letters letters

all remaining letters are Called رخوة (RAKHWAH)

And the description of متوسطه (MUTAWASSITAH Letters) is next., (Term)
And Like همس and جهر, شدت and رخوت are also opposite each other.

توسط :- (TAWASSAT)

And the letters with this quality are called متوسطه (mutawassitah) and بینیه (Bayyanah). And the meaning of this quality is that, at the time of Pronouncing these letter Sound will not be tatally ended and same time will not be Continous. The collection of those Letters are,

لِنْ عُمَرْ ،

ل، ن، ع، م، ر

And This quality توسط is not counted separately. Because in this quality. There is same time, Some شدت and Some رخوت ,

So that This quality توسط is not separate from Those qualities (شدت، رخوت).

NOTE-: And that place There is a doubt that the lette تاء and "کاف" are also included in "مھموسہ"

However in those letters sound is ended, And thats why, Those letters, "ت،ک" are included in "شدیدہ" letters

Answer for this question is that in those both letters, the quality "ھمس" is ~~very~~ week and "شدت" is Strong

So because "شدت" is Strong thats why sound will be ended But because there is some quantity of "ھمس" thats why after ending of sound, There will be Little bit breath continue.

But in this continuity of

breath there should be a Precaution, that sound will not continue,

Because if sound will continue Then كاف and تاء will not be شديدة, But they will convert as "رخوة", And second thing is that There will be a sound of "هاء" "HAA" Produced and which will be wrong

[(Its means that the Production of sound of "هاء" will waste all the effort and struggle of balance between

"شديدة and رخوة"]

OR

شدت and رخوت

[Qualities

NO. 5. استعلاء : "ISTAILAA"

And the letter of this quality are called مستعلية "MUSTALIYYAH"

And the meaning of this quality is that at the time of pronouncing those letters Root of tongue will rise towards the Palate.

Because of this action. Those letters are pronounced with a thick sound, And those letters are Seven and there collection is "خُصَّ ضَغْطٍ قِظْ"

NO. 6 استفال

"ISTAFAAL"

And the Letters of this quality are called مستفلة" (Mustafallah)

And the meaning of this quality is that at time of pronouncing these

letters, the Root of tongue never rise to the Palate Because of this quality those letters are Pronounced thin.

And all letters are "مستفلہ" except "مستعلیہ" "mustaliah" Letters. And those qualities are opposite to each other.

NO. 7 "اطباق" (ITTEBAQ)

The meaning of This quality is that at the time of Pronouncing the letters, centre of tongue will stick (ملصق) (mulsiq) with upper palate.

The letter with this quality are called

مطبقہ (Mutabbiqa)

And There are Four "مطبقہ" Letters

ص ، ض ، ط ، ظ

NO. 8 :- انفتاح :-

:- INFITAH -:

And the letter witho this quality are called

منفتحہ (MUNFITAH)

And meaning of this quality is that at the time of Pronouncing these letters, the Centre of tongue will not Stick with upper Palate, However the root of tongue will touch with Palate as at the time of Pronouncing قاف (ق),,
And also if root of tongue never touch the upper Palate

Please note that Except

مطبقہ Letters, all letters are " "
منفتحہ

And those both qualities

اطباق and انفتاح

are also opposite to each other

NO. 9 أَذْلَاق
(AZLAAQ)

And the letters with this quality are called :
مُزَلَّقَة
(MAZZALQAH)

And the meaning of this quality is that those letters are pronounced with tongue and edge of Lips very easily and very quickly.

Those letters are Six (6) and there collection is called

[ف، ر، م، ن، ل، ب] " فَرَّ مِنْ لُبّ "

Means in this collection the letters who are called شَفَوِيَّة are pronounced with the edge of Lips,

And the letters who are not شَفَوِيَّة are pronounced with the edge of tongue

NO. 10 اَصْمَات

(ASMAAT)

And the letters with this quality is called

مصمتہ مصمتہ

(MASMITTAH)

And the meaning of this quality is that at the time of pronouncing these letters those letters are pronounced with strength with their Makhraj and same time fixed with their Makhraj

" استحکام و ثبات مع مخرج "

Those letters are not pronounced very easily and quickly. And Except مذلقہ letters all letters are called "مصمتہ",

And Those both qualities ~~are~~ اذلاق and اصمات are opposite to each other

NOTE.: All above 10 qualities are called,

" صفات متضادہ "

SIFAAT - E - MUTZADAH "

Its Mean opposite qualities.
Because those qualities are opposite to eachother
All remaining qualities are
Called

صفات غیر متضادہ

SIFAAT- E-GHAIR MUTAZADAH *1

And It is very important to
Know that. There is not a
Single letter which is not included
in the "صفات متضادہ"

All later qualities are called
"صفات غیر متضادہ"
SIFAAT-E-GHAIR MUTAZADAH"
However in all letters at least
one quality (which is opposite
comparative quality to each other
letters) must full filled on every
letter

Please Note that صفات غیر متضادہ
are only in few letters
Those صفات غیر متضادہ are not in other
letters. And those all
صفات غیر متضادہ are described
are as follow (Next Pages)

*1 in URDU Accent not Arabic
in Arabic ض → Dw

صفات غیر متضادہ

No-11 is continuity of all صفاتِ لازمہ

NO-11 "صفیر"

(SAFEER)

And the letters with this quality ~~is~~ are called صفیریہ (SAFREEAH)

And the meaning of this quality is that at the time of Pronouncing these letters a sound like a sharp whistle is produced. And those letters are three ص، س، ز

NO. 12-: قلقلہ

(QALQALAH)

And the letters with this quality are called حروفِ قلقلہ "HAROOF-E-QALQALAH"

And the meaning of this Quality is that, when the Pronouncing of those letter has completed and Qari (قاری) has stopped, Then the Makhraj of those letters mak a move. And the collection of those Letters are قُطْبُ جَدٍّ

ح ، خ ، ب ، ط ، ق

NO - 2 "لین"

(L.E.E.N)

And the letters with this quality ~~is~~ are called حروف لین

HAROOF - E - LEEN

And the meaning of this quality is that, those letters are pronounced from their makhraj with such softness that if some body need to pronounce مدّ (MADD), then this مدّ is easily possible.

And this kind of letters are two. means

(Vaoo Sakin) واؤ ساکن

and

(YAAEE Sakin) یائے ساکن

WHEN There is a فتح (zabr) on a letter before those یائے ساکن and واؤ ساکن

EXAMPLE :- خَوْفٌ

لَیْفٌ

NO- 14 انحراف

:- INHIRAAF -: This

And the letters with quality are called منحرفہ (MUNHARIFAH)

Those are two letters

ر , ل

"Laam and Raa"

Meaning of this quality is that at the time of Pronouncing "Laam" There is a Presence of a bent or inclination towards the edge of tongue and in the case of "ر" "Raa" There is a Presence of some bent or inclination to-wards the back of tongue and some bent or inclination towards the Place or Makhraj of لام, Laam.

NO- 15.: :- تکریر -:

(TAKREER)

And this quality is only found in "ر" "RAA"

And meaning of this quality is

is that, at the time of Pronoun-cing RAA" (ر) There is Presence of Shake in tongue

So that in the sound, at the time of Pronouncing Raa (ر)" There is a resemblance of repetition.

And it not means that This repetition needs to show, However must try to avoid this repetition.

However There is a تشديد* (Tashdeed) in Raa Because if there is شدّ on ر It is still a one letter, not many letters

NO. 16 :- تفشّي :-

"TAFASHEE"

This quality only found in ش, (Sheen), Meaning of this quality is that at time of Pronouncing ش, sound will spread in the mouth. (Buckle cavity or space inside mouth)

*1 Means there is شد on ر (رّ)
Shadd

NO. 17 "استطالت" (ISTITALAT)

This is only quality of "ض"
Meaning of this quality is that at the time of Pronouncing "ض" from the Start of مخرج to the end of makhraj [means حافہ لسان (Blade of tongue or upturned sides of tongue)] from ~~of~~ Start of حافہ لسان To end of حافہ لسان, There is a Prolongation (امتداد, IMTIDAD) ~~to~~ with sound continously ~~g~~.

Its means because Its (ض) مخرج is too Long, so that because Sound will continows in the مخرج, then because of this continuity Sound will also Long.

IMPORTANT NOTES ABOUT

:- صفات لازمہ -:

:- SIFAAT_E - LAZIMAH -:

NOTE-NO- 1 -: if Some body has a doubt in this matter about that the Last Seven (7) Qualities, that the letters whom have not those Seven qualities, - in those letters there must be an opposite quality

EXAMPLE -: if a letter ض has a quality of استطالت then all remaining letters has a quality عدم استطالت (ADAM-E-ISTITALAT) So those opposite qualities cover all letters, then what is difference between

صفات غیر متضادہ and صفات متضادہ

Answer-: Answer for this Question is that It looks Right, But if Student remember then It is clear that in the case of صفات متضادہ the **opposite** of every Quality has definitly a name. And also in those both names at least one letter must came true (or full-filled its Position for that quality) And because in this case There

There is not any name of any opposite (quality),

Thats why in this case There is not any chance of those opposite qualities came true.

This is the main difference between those quality

NOTE . NO . 2

It is very important for the Student of Tajweed that, He never trust that his Pronounciation is correct on just the basis of his Knowledge of مخارج and صفات A highly well experienced teacher [(مشاق قاری) (Mushshaq Qari) Expert Qari] is needed in This respect,

However if such type of teacher is not available, then it is a blessing (غنیمت) (Ghanimat) that carry on your exercise with the helps of books, other than student will be just stood on Zero level (blank or unpractised),

There is not any name of any opposite (quality),

Thats why in this case There is not any chance of those opposite qualities come true.

This is the main difference between those quality

NOTE . NO . 2

It is very important for the student of Tajweed that, He never trust that his Pronounciation is correct on just the basis of his Knowledge of مخارج and صفات A highly well experienced teacher [(قاری مشاق) (Mushshaq Qari) Expert Qari] is needed in This respect.

However if such type of teacher is not available then it is a blessing (غنیمت) (Ghanimat) that carry on your exercise with the helps of books, ~~[illegible]~~ other than Student will be just stood on zero level (blank or unpractised),

NOTE-3.:

At Starting Point of this Lesson It was written in the defenition of صفت- لازمه ذاتیہ (SIFAT-E-LAZIMAH, ZATIYAH) That if this quality is not Performed. then this letter will not exist.

This Non existence of letter is in different ways

(i) -: The letter nature will Change and Feel like another letter.

(ii) -: Second way is that the letter feel like same orignal letter, But there will be Some defeciency or reduction or Loss Created

(iii) -: Another way is that the nature of letter is Changed as a Non Arabic letter, and Changed as an Inventor letter (حرف مخترع) (Harf-e-MAKHTRA)

:. SAME MATTER WITH مخارج:

In the case of مخارج.
if the sound will not origna-
ter from right makhraj then
letter is changed into another
letter, some time There is a
reduction in letter, and some
letter is changed as 100 %
New inventor letter (حرفِ مخترع)
Because by doing this type of
mistake or error, some time
Prayer (صلوٰۃ) is waisted.

So that if such type of
Error happened, then for this
proper place, must inform an
trustworthy (Expert) islamic
Scholar, And inquiring of
relevant problem is very
important.

So the same matter
with addition and deletion of
سکون، ضمہ، کسرہ، فتح

There examples are described
in the lesson-No-2

Try to inquire
all relevant matters from an
expert, trustworthy Islamic Scholar

NOTE - NO - 4. The actual aim of TAJWEED is to AVOID a Qari, from all mistakes and errors caused by careless ness in the مخارج and صفاتِ لازمہ

Thats why the descriptions of مخارج and صفاتِ لازمہ is Preff-ered from all rules.

And Now next the rules related to the صفاتِ محسنہ (SIFAAT - E - MOHASSNAH) are described ~~next~~.

Those rules for صفاتِ محسنہ are on secondary level as compare to Above described Rules (means the rules of صفاتِ لازمہ are on Primary level They are most most most important, than the rules of صفاتِ محسنہ)

PRACTICALLY EXISTING SITUATION is that, now a days, normally those rules (relating to صفاتِ محسنہ) which are on secondary level are favoured more that the actual aim (صفاتِ لازمہ).

The main cause for this Preference is that ~~the~~ TONE of voice or sound

will too much attractive[*1] and beautiful with those rules (صفاتِ محسّنہ).

And Public is Preffering the attractive and beautiful, melodious voice of Qari. (So that It is also very important)

And because is no relation or Possibility of attraction or beauty or melody with the

مخارج and صفات لازمہ

So Public has less attention towards them (مخارج and صفاتِ لازمہ)

NOTE - 5.: As It is admitted that It is a matter of carelessness that A Muslim does not try to learn TAJWEED. In the same manner It is also not fair for a Learner (Student of TAJWEED) that after learning few rules, He thinks that he is an expert (or over confident or a Perfect well understanding Person)

*1 Melodious

And thinks other Persons (who have no Knowledge of تجوید) are dull, or illetrate And also thinks that Their Prayers (Prayers of the Persons have no knowledge of تجوید) are Wrong.

OR he never say's his Prayer in congregation (صلوة باجماعت). behind any muslim (or any IMAM امام) (Means that after understanding few rules and little Practice don't think that a learner is expert or perfect always think that You are Learner and try to improve further, and don't think other Persons are dull or illetrate)

An Important thing is that all authentic islamic Scholar,s have not issued any order or not Passed any Judgement that General muslim Public is guilty or sinner (,). And Their Prayers are not right or Correct.

To decide the Intermidiate level in this case (decision of Prayers and reciting of holy Quran) is the duty of Islamic scholars who have a carefull consideration (or to Keep an eye on) not only فقہ (FIQAH) (Knowledge of Religion and Law or Islamic Jurisprudence) and حدیث (Hadees) *1 But also admitted the importance of تجوید and قرات (TAJWEED AND QIRRAT).

Investigation of this matter is also provided in the Lesson-No-2 (سبق - ۲)

When Lesson-No2 was checked it was found Save yourself from لحن جلی MAJOR ERROR, It is compulsory That try your best that do not commit the لحن جلی, And gradually improve your self, and then لحن خفی (MINOR ERROR) will also be not committed, so if no MAJOR ERROR not MINOR ERROR. Your TAJWEED is ok

Try your best to copy the style of EXPERT TEACHER i.e (مشاق قاری) do not invent your own style.

*1 I am not in favour to spell HADITH

:- LESSON-NO- 6 -:

DESCRIPTION OF صفات محسنه محليه ★1 ★2

DESCRIPTION OF SIFAAT MOHASSANAH (MOHALLIYAH)

It is very important to Know that those qualities are not in all letters.

The relanations (رعايت) of different qualities (محسنه محليه) in different conditions is only available in eight ⑧ letters. Those letters are as under

① -: ل (Laam)

② -: م (Meem)
both → (ساكن) and (مشدّد)

★1 محسنه word has Sence of beauty
★2 محليه word has Sence of Location right

3-: رْ Raa

4-: ن (NOON)

ساکن and مشدّد
Saakin and Mushaddad

ن ساکن → نْ

ن مشدد → نّ

Please note that in case of ن ساکن (NOON Saakin) تنوین (Tanween) is also included (or we can also say that تنوین is also included in the ن ساکن. (NOON Saakin)

TANWEEN → بٌ ، بٍ ، بً
(BUNN) (BINN) (BANN)

Because when we write تنوین It never looks like نون but in reading its Pronoun-ciation is Like (نون). Examples are given as above. When there are two فتح (Zabr)

on ب and at the time of reading it is read as (بَنْ),

⑤ —: الف (ALIF), which has always only a فتح (Zabr) before it

⑥ —: واؤ ساکن (Vaaoo Sakin) which has a فتح or ضمہ (Zabr) (Pesh) before it

⑦ یائے ساکن (Yaaee- Sakin) which has a فتح or کسرہ (zabr) (zer) before it.

(Check also lesson No-4 and Makhraj No- 1)

Reality of "ہمزہ" (Hamzah) is described in Makhraj No- 1 (Check again

There are few qualities in those letters which ~~are~~ need such type

of explanations that those qualities are Pronounced only with the help of well experienced teacher (قاری مشاق MushshaaQ Qari)

There is no need to describe such type of qualities

FOR EXAMPLE-: الف and واؤ and یا and همزة are during Pronounciation, Some time they Performed as a whole letter, And Some times on different occasions they are droped (or omitted or cut off from the words)

Now only those qualities are described, which are not understandable by students with only teaching, But ~~a student~~ only with the determenation (aim) of student.

EXAMPLE-: Pronounce with the sound with full mouth like تفخیم (TAFKHEEM)

تفخیم

جوف دھن (oral cavity)

(ii) Pronounce with a little sound with Narrow mouth (oral cavity) like "تَرْقِيق" (TARQEEQ)

(iii) :- Pronounce with or without غُنَّة (Ghunnah) means sound is pronounced from خَيْشُوم (Khaishoom) means (Nasal cavity) See figure

(iv) :- Pronounce with or without مَدّ (Madd) Its means to stretch or drag or extract the sound

Now the rules for all those eight letter are described Separately.

LESSON - NO. 7

RULES FOR "لام" (Laam)

The لام of word اللّٰه

اَللّٰه

In this case, if there is a فتح (zabr) or ضمہ (Pesh) on the letter which is before this لام, then this لام is Pronounced with all sound in full mouth [(shape of mouth (the oral cavity) Looks Like, that it is Completely filled with Sound)]

EXAMPLE:- اَرَادَ اللّٰهُ

رَفَعَهُ اللّٰهُ

(mouth)

And to fill the oral cavity with all Sound, This quality is called تفخیم (TAFKHEEM)

(ii) -: And if there is a ~~کسرہ~~ زیر (ZER) is before the Laam then this type of Laam is Pronounced with a Thin Sound (Not all sound in full mouth like تفخیم)

EXAMPLE -:

بِسْمِ اللّٰهِ

Pronouncing with This Sound is called "ترقیق" (or with

(TARQEEQ)

NOTE -: ALL "Laams" Except in Word اللّٰه are Pronounced with this Sound.

EXAMPLE -: مَا وَلّٰهُمْ

قُلْ لَّهٗ

MUST KEEP IN MIND -: that the rule of تفخیم is also applied with اَللّٰهُمَّ as in word اللّٰه because in word اللّٰه is starting of اَللّٰهُمَّ

LESSON - NO - 8

RULES FOR 'RAA' را

RULES - NO - 1 -: if there is a ~~zabar~~ ~~or~~ زبر کسرہ or ضمہ on "Raa" then we have to Pronounce with تفخیم (Tafheem)

EXAMPLE → رَبُّكَ ، رُبَمَا

And if there is a کسرہ under the Raa, then we have to Pronounce with ترقیق (TARQEEQ)

EXAMPLE → رِجَالٌ

تنبیہ (TANBEEH) → Must keep in mind that → را مُشَدَّدَہ RAA (MUSHSHADDADAH) (A Raa with a شَدّ)

رّ is also a Raa, so that it will be Pronounced according to its

Vowel Positions (means حرکات)
[سکون، ضمہ، کسرہ، فتح]

Some times It is Pronounced with تفخیم and Some times It is Pronounced with ترقیق

EXAMPLE | بِسْرًا

This Raa will be Pronounced with تفخیم And

مُرِّی

This Raa will be Pronounced with ترقیق

This Raa is not included in Rule-No. 2. Many inexperienced Persons think the را مشدد is not one Raa but they are two Raa's, first is ساکن (Saakin) and Second is متحرک (MUTAHARRAK)

RULE-NO-2 .- if Raa is ساکن "رْ" then carefully check that what حرکت (vowel) is on the letter which is before Raa, if there is فتح or ضمہ then Pronounce It with تفخیم

EXAMPLE -: بَرْقْ

يُرْزَقُوْنَ

And if there is a كسرہ under a letter, which is before Raa, Then this Raa is Pronounced with ترقیق quality

EXAMPLE -: أَنْذِرْهُمْ

Please note that there are three conditions for using the ترقیق quality. as under

CONDITION - NO. 1 -: This كسرہ is Real not temporary, because if this كسرہ is temporary then, then we can not use the quality of ترقیق

EXAMPLE -. اِرْجِعُوْا

Here Raa is also ساکن and there is كسرہ under the letter which is before Raa. But because this Raa is Temporary thats why it is

Pronounced with the Quality تفخیم
but important thing is
that it is very hard to
recognise that this Raa is
real, or temporary, No body
can understand the difference
of real and temporary except
an Expert of Arabic.

In doubtfull cases a learner
need to contact an expert of
Arabic, then Practice this rule
of real and temporary
کسرہ of Raa

CONDITION NO. 2 -:

Second Condition
is that these کسرہ and را
are both Present in a single
word (کلمہ) (Like تُنْذِرْهُمْ)

EXAMPLE → (تُنْذِرْهُمْ)

And if this کسرہ
and Raa is are in same
time within two words
(کلمہ) Then This Raa is not
Pronounced with ترقیق Quality

EXAMPLE → رَبِّ ارْجِعُوْنِ

50/24 أَمِ ارْتَابُوْا

And to recognise this condition is easier ~~than~~ than 1st condition. Because, normally many students know that this word is one word or (كلمه)*1 consists on two words

CONDITION NO. 3 : Third condition is that, if after this كلمه (word) There is not any letter from حروفِ مستعليه (HAROOF-E-MUSTALLIAH)

And if this will happen then we have to pronounce this Raa with quality تفخيم (Tafheem). And those are seven letters, They are described in سبق No-5 (Lesson No-5)

EXAMPLE : → 7/6 قِرْطَاس

14/89 لَبِالْمِرْصَاد 107/9 اِرْصَادً

122/9 فِرْقَه

(*1) كلمه means speech or Part of speech It can consist on one or two or many word.

in all above 4 words as under
قرطاس، ارصاد، فرقہ، لبالمرصاد
We have to Pronounce This
Raa with quality تفخیم,
Please not that in all Holy
Quran ~~about this~~ only that
four ~~letters~~ words are Pronounced
by this rule. And in that
manner it is easy to understand
those words

WARNING. NO. 1.:
تنبیہ

According to condition- No. 3 There
is تفخیم in word
کُلُّ فِرْقَہ

But because there is کسرہ on
ق so thats why according to
many TaJweed Scholars There
will ترقیق in this word. And
both qualities تفخیم and ترقیق
are Permitted.

WARNING - NO. 2.:
There is also written in Condition
No. 3 that. if there are any

letter from حروفِ مستعلیہ (Haroof-e-Mustalliah) in this same کلمہ after this type of Raa. then we have to Pronounce with تفخیم.

To impose ~~the~~ or to apply the restriction of same کلمہ is, because, do not consider the existence of حروفِ مستعلیہ in second کلمہ word

EXAMPLE: اَنْذِرْ قَوْمَكَ

فَاصْبِرْ صَبْرًا

Pronounce Raa with ترقیق in above two کلمات (Kalimat)

RULE-NO. 3 -:

If there ~~are~~ is no vowel on the letter which is before Raa ساکن, (Its mean this letter is also Saakin) [And normally It happened ~~in~~ at the stop condition (حالتِ وقف) (HaaL E-WAQF)

* Very Soon they ~~are~~ will demonstrated

in different examples)

In above case, then rule is that, check the letter which is before this ساكن letter, if there is فتح or ضمه on this letter then this Raa will be Pronounced with تفخيم Quality. For example

EXAMPLE:- لَيْلَةُ الْقَدْرِ ①

يَوْمُ الْحَشْرِ ②

It is clearly Shown that in above كلمات, Raa is ساكن and as well as دالْ Daal and سين (Seen) are also Saakin, And there is فتح on قاف and ضمه on عين (Ain). thats why we have to Pronounce Raa of both كلمات with تفخيم Quality.

And if There is a كسرة on the letter which is before

the ساکن letter, then we have to Pronounce Raa with ترقیق quality

EXAMPLE -:

ذِی الذِّکْرِ ط

Clearly It is Shown that Raa is also ساکن and کاف is also ساکن and there is a کسرہ under ذال, that's why this Raa will be Pronounced with ترقیق Quality

WARNING - NO - 1 .:) ~~Please be~~

١ - تنبیہ

But, if before this Raa ساکن There is, a letter which is also ساکن, And if this ساکن letter is "ی" Then in any case do not consider any letter before this ی ساکن, So Pronounce Raa with ترقیق quality in every case However before ی There is any Vowel (حرکت)

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EXAMPLE →

خَيْرٌ ، قَدِيْرٌ ،

So in above two word we have to Pronounce Raa with ترقیق Quality.

WARNING- NO. 2 -: As described in Rule- NO-2, when we have to Stop on two words as

[وقف]

مِصْرَ and عَيْنَ الْقِطْرِ

Then Raa will be Pronounced with ترقیق quality, But Please note that Experts (قاری) have Pronounced both words with both Qualities means تفخیم and ترقیق

thats why It is Permitted for any body to Pronounce those above words with any quality. However there is Permission for both Qualities

But Prefferably It is better that, main consideration is the Vowel (حرکت) of Raa so in case of Pronouncіation of

مِصْرَ

تفخیم Quality is Preffered because there is فتح on Raa.

And in case of Pronouncіation of

عَيْنَ الْقِطْرِ

ترقیق Quality is Preffered because there is کسرہ زیر under Raa of عین القطر

WARNING-NO-3.:

تنبیہ 3.: According to Rule No-3. when we have to stop (وقف) on

اِذَا يَسْرِ

in SOORAH AL-FAJR (والفجر) Then This Raa should be pronounced

with تفخیم Quality. But few (in a little number) Experts (قاری) have witten the Preference of Pronounciation with ترقیق Quality

But This narration or tradition is infirm (weak or faint)

So at last it is decided that Pronounce This Raa with تفخیم quality according to described rule.

RULE NO 4 -:

After Raa at a Place in Holy Quran There is اماله (IMAALAH)

(41/11) بِسْمِ اللّٰهِ مَجْرٖىهَا
①

Then at this Place consider this vowel as کسرہ (of Raa) and Pronounce with ترقیق quality; Like we Pronounce X-RAY (Ray of X-Ray)

Pronounciation in this manner is called امالہ,
In Persian Language It is called یائے مجہول, (YAAEE - MAJHOOL)

So Raa of مَجْرٖىٰهَا will be Pronounced with ترقیق quality.

RULE NO 5.: Please note that, the Raa "ر" which is ساکن Just because of Stop (وقف), Then It is clear that this will be Pronounced with تفخیم or ترقیق to check letter before this ساکن Raa and some time to check the vowel of the letter befor this letter (which is already before Raa ساکن),
Then there is a further matter ~~for~~ of understanding that to Check those letters (which are before Raa ساکن) is only in the case that Raa is Pronounced 100% ساکن in Stop condition (حالتِ وقف)

NOTE.: Please note that there is another method of وقف that at the time of وقف the Last letter is not Pronounced 100% ساكن, But the vowel of Last letter is Pronounced negligibly little (Pronounced with very very minor movement of مخرج makhraj) And it is called (This Pronounciation style) رَوْم (ROAM) And this is only Performed in فتح and كسرہ,.

Its detail description will be written in lesson No. 13 At this Stage only a little bit description is recomended

That, If some body decided to وقف with رَوْم Quality on such type of Raa which was described in all above details, THEN,

DO NOT CONSIDER THE ~~RAA~~ letter BEFORE RAA, But Just only consider the vowel of Raa, Then Pronounce according to this Raa

with تفخيم or ترقيق Quality

EXAMPLE -: وَالْفَجْرِ

If we pronounce ر with the quality of رَوْم then we have to pronounced with ترقيق

مُنْتَصِرٍ (muntaasir)

And to pronounce (word) we have to pronounce with تفخيم quality, (in case of pronouncing with رَوْم quality)

LESSON - NO - 9

RULES FOR م ساکن and مُشَدَّد

RULES FOR م Saakin and Mushaddad

Meem Sakin مْ

Meem Mushaddad مّ

RULE - NO - 1 .: If م is مُشَدَّد Then, there must Pronounce غنّہ (Ghunnah), غنّہ means To Pronounce the letter with sound originating from Nasal cavity "خیشوم" Khaishum.

EXAMPLE -: لَمَّا

And in this condition this letter is called حرفِ غنّہ (HARF-E-GHUNNAH)

NOTE -: The Quantity of غُنّہ is equal to one الف.

(It is a measurement decided by Enpert Scholars)

Easy method to understand the quantity of الف is that made a grip (close all five fingers of hand). then stand first finger (fore finger) at right angle 90°, or close this fore finger to make a grip of hand.

Please note that above method is only an eslimate However actual and accurate methods depends upon the listening of قرات from a well Practised (Enpert) teacher (قاری (استاذ))

RULE - NO. 2 : if مْ (meem) is Saakin, then please carefully check that what is next letter if there is another م (meem), Then there will be

مّ إدغام (IDD GHAAM (ASSIMILATION))

Its means boths Meem's will be merged like one meem

And equal to one مٓ مشدد (Meem Mushaddad)" There will be the Pronounciations of غنہ (Ghunnah) means Sound from Nasal Cavity.

EXAMPLE

اِلَيۡكُمۡ مُّرۡسَلُوۡنَ

And this action is called

"ادغام صغیر مثلین"

"IDDGHÂM-E-SAGHEER MISLAIN"

NOTE.: And if there is a "با" ("BAA") after مٓ. ساکن, then we have to Pronounce غنہ with اخفاء (IKHFAA), And اخفاء (Means Suppressed Pronouncialion) Detail Meaning of اخفاء is that at the time of Pronouncing "مٓ" Dry Pants of both lips will be attached to eachother very softly, as well as same time Pronounce and entend quality of غنہ from Nasal Cavity equal to one "الف"

And then after it, before Seprating the Lips, wet Part of both Lips are Pressed with force and Pronounce "با" 'Baa'

EXAMPLE.:

مَنْ يَّعْتَصِمْ بِاللّٰهِ

And this action is called

"اخفاء شفوی"

IKHFAA - E - SHAFWEE

NOTE.: And if there is a different letter, except م and با after "م" 'Meem". Then at this situation, There will be "اظہار" "IZHAAR"

(Clear and sharp Pronounciation) Its means م (Meem) will be Pronounced from its مخرج without Pronouncing غنّہ.

EXAMPLE

اَنْعَمْتَ

This is called

"اظہار شفوی"

(IZHAAR - E - SHAFWEE)

WARNING.: Few حفاظ (HUFFAZ)
تنبیہ:- (Persons who Learn Holy Quran by Heart) think that There is only one rule in case of اظہار, and اخفاء of میم, واؤ, باء and فا
"Baa, Vaao and Faa"
And they have give the name لوف to this Rule. Its mean few Persons Pronounce all three letters with اخفاء and few Persons Pronounce all three letters with "اظہار". And many Persons Pronounce Meem with a little bit movement, near those letter (ب, م, ف).
FOR EXAMPLE-: عَلَيْهِمْ وَلَا الضَّآلِّيْنَ

يَمُدُّهُمْ فِيْ

All above invented rules are wrong, First and Third rules are absolutely wrong, However Second Rule is not Firmed (weak) قولِ ضعیف

10

LESSON - NO - 10

RULES FOR مشدد، ساکن ن

RULES FOR NOON SAAKIN and NOON-E-MUSHADDAD

NOON SAAKIN → نْ

NOON MUSHADDAD → نّ

It is already written in Lesson No-6 that تنوین is included in NOON - SAAKIN, Student needs to Check again Lesson No 6, But please Note that "Rules described below,,

There will be discussion of تنوین, and Name of تنوین is also narrated for the facility of Student.

RULE - NO. 1 -: if there is NOON-E-MUSHADDAD Then the Pronounciation of Ghunnah 1 is very important and like

Like مّ (Meem Mushaddad)
it is called in this condition حرفِ غنّہ (HARF-E-GHUNNAH)
Please check again Rule - No - 1 of Lesson No-9

RULE-NO.2-: if there will be Any letter from حروفِ حلقی (Haroof- E-HALQEE), After NOON-E-Saakin or TANVEEN, Then there will be "اظہار" of NOON (Its means Pronounce NOON with clear and Sharp Pronounciations). Sound will never be Pronounced from Nasal cavity and there will no Pronounciation of غنّہ

EXAMPLE-:

اَنْعَمْتَ ، سَوَآءٌ عَلَيْهِمْ

And this type of اظہار is called

:- اِظْہارِ حلقی -:

(IZHAAR- E- HALQEE)

Please understand there are Six حروفِ حلقی
ہمزہ ، ھاؤ ، حاؤ ، خاؤ ، عین ، غین
ا ھ ح خ ع غ

Please check again Lesson - No - 4
جزء NO - 1 . 2 and 3
And meaning and detail of
IZHAAR "اظہار" is described in
Rule - NO - 2 , Lesson NO - 9
قاعدہ - NO - 9

RULE - NO - 3 -

If after NOONE - SAAKIN OR TANWEEN Those 6 Letter are writen in a word, The collection of 6 letter is called
→
(ن، و، ل، م، ر، ی)
1 2 3 4 5 6

يَرْمَلُوْنَ

Then There will be ادغام ASSIMILATION (letters are merged eachother) Its means that NOON is changed by the letter (which is after NOON) and merged like a one letter

EXAMPLE.:

مِنْ لَّدُنْهُ

in this example NOON is changed and made as لام (Laam), and then this chang ed and Newly made لام was then merged with 'لام' mushaddad and Pronounced Like only one 'لام',

So that at the time of reading we Pronounce only one لام However in writting (ن) is Still there (existed).

But Please note that there is difference between those 6 Letters,

That in case of 4 letters غنہ Existed. And this غنہ is Pronounced and extended like NOON-E-MUSHaddad "نونِ مشدد"

The collection of those 4 letters is called "يَنْمُو" (ی، ن، م، و)

EXAMPLE.:

مَنْ يُؤْمِنْ

بَرْقٌ يَّجْعَلُوْنَ

Like other same words

إِدْغَامْ مَعَ الْغُنَّه

(IDDGHAAM MA-AL-GHUNNAH)
(Assmiliation with Ghunnah)

And the remaining two letters

ر and ل There is no Ghunnah is Pronounced Like in above Example

مِنْ لَّدُنْهُ

There will not a little quantity of Sound Pronounce from Nasal cavity, Pronounce 100% Like "لام" This is called

إِدْغَامْ بِلَا غُنَّهْ

(IDDGHAAM BILAA GHUNNAH)
Merging letters without Ghunnah

Again check the meaning of إدغام and غنّه in Rule no. 1 and Rule No-2 of Lesson no 9, (9-126)

شرطِ ادغام

SHARAT-E-IDDGHAAM

The condition for this type of This NOON and this letter will not

be in one كلمه (word). And if they are in one کلمه, Then There will not be ادغام.
But however they are Pronounced with اظہار

EXAMPLE

قِنْوَانْ ، دُنْیَا

صِنْوَانْ بُنْیَانْ

And Please note that in ALL Holy Quran, there are only above 4 کلمات, (4 words) are existed with this Quality. And this type of اظہار is called

اِظْہَارِ مُطْلَقْ

IZHAAR-E-MUTLAQQ

RULE-NO-4.:

if there is باء Baa after Noon-E-Saakin or Tanween, Then this (نْ) and (تنوین) is changed with م (meem) and Pronounced with غنّہ and اخفاء"

EXAMPLE-:

مِنْ بَعْدِ

سَمِيعٌ بَصِيرٌ

And in so many Tents of HoLy Quran A small and this م meem is written after those نون ساكن and تنوين (as above Like

مِنْ بَعْدِ

And this changing Method is Called "

اقلاب ، قلب

QALB or AQLAAB

The meaning of اخفاء of this (meem) م and method of Pronounciation is same as described in اخفاء شفوى (IKHFAA-E-SHAFWEE) Please check again 2nd rule of Lesson No-9

RULE-NO. 5, if any letter exist except those 13 letters which

described in Rule-No. ~~13~~ 2, 3 and 4 (which are

ہمزہ، ہ، ح، خ، ع، غ، ی، ر، م، ل، و

Please note الف is not included because الف is not possible *1 (ن، ب) After نون ساکن and Tanveen Then we have to, Pronounce with اخفاء and غنّہ. And those 15 letters are ت ث ج د ذ ز س ش ص ض ط ظ ف ق ک ~~are~~ and الف is ~~are~~ not counted because it cannot came after نْ نون ساکن

Meaning of this اخفاء is that at the time of Pronounciations اخفاء. Separate نون ساکن and تنوین from their orignal مخرج (Edge ~~and~~ of tongue and Palate) and to Conceal (Hide) the sound in Nasal cavity by a such technique that there will be neither ادغام Nor اظہار, However there will be a medium condition of ادغام and اظہار,

Its means that not like as in اظہار, that at the time of Pronouncing edge of tongue is not touched with Palate and as well as not like as in ادغام that the sound will be

*1 After نون ساکن or تنوین

Produced from the مخرج of the letter which is after this تنوین or نونِ ساکن

However without interference of tongue and without تشدید (Tashdeed), Sound is Produced (Pronounced) from Nasal cavity and quality of غنّہ is extended equal to one الف.

NOTE-: And untill the availability of well Practised teacher (مشاق قاری) (Mushaaq Qaari) and from this teacher exercise of اخفاء is available. (Means if No availability of both cases)

Then a learner can Pronounce اخفاء as غنّہ That غنّہ and اخفاء are Similar in Listening

EXAMPLE-: أَنْذَرْتَهُمْ

قَوْمًا ظَلَمُوْا

For more understanding there are few more examples are given below:

أَنْمَنْفُوْش

عَنْ سَبِيْلِ اللّٰهِ

عَنْكُمْ

يَنْشُرُ

يَنْظُرُوْنَ

Please note that in those words NOON is not pronounced from its Makhraj and not merged with next ~~word~~ letter, And this اخفاء of نون is Called

[Read IKHFAA] اخفاء حقيقى

IKHFAA - E - HAQEEQEE

And the اظہار of نون which is described in Rule No. 2 is called

اظہارِ حلقى

IZHAAR - E - HALQEE

And the اظہار which is described in Rule No. 3, It is called اظہار حلقى

However in the same manner the اخفاء and اظہار of Meem is called SHAFWEE (شفوی) which is already described in Rule - NO. 2 Lesson NO 9 .:

LESSON - NO - 11

RULES FOR یا , واؤ , الف

RULES FOR ALIF, Vaoo and YAA

When they are Saakin and there is a فتح on the letter which is before "الف" And Second Situation is, there is ضمہ on the letter which is before واؤ ساکن (Vaaoo Saakin) and Third Situation is that There is a کسرہ under the letter which is before یائے ساکن. And in those condition their name is Called مدہ MADDAH

مَدَّہ (MADDAH)

However in the same manner the اخفاء and اظہار of Meem is called SHAFWEE (شفوی) which is already described in Rule - NO. 2 Lesson No 9 .:

LESSON - NO - 11

RULES FOR الف . واؤ , یا

RULES FOR ALIF, Vaoo and YAA :

When they are Saakin and there is a فتح on the letter which is before "الف" And second situation is, there is پیش on the letter which is before واؤ ساکن (Vaaoo Saakin) and Third Situation is that There is a کسرہ under the letter which is before یائے ساکن. And in those condition their name is Called مدہ MADDAH

مَدَّہ (MADDAH)

Please Check again Lesson - No - 4
Makhraj No. 1,
And Please note that

Vertical فتح - | فتحہ قائمہ FATAH QAIMA

vertical کسرہ - ـِ کسرہ قائمہ KASRA-E-QAIMA

Reverse ضمہ ـٗ ضمہ معکوس DHUMMA-E-MAAKOOS

ALL above Vowels (Vertical فتح Vertical کسرہ and Reverse ضمہ) are included in **حروفِ مدہ** HAROOF-E-MADDAH.

Because Vertical فتح Pronounces the sound of "مدہ" And Vertical کسرہ Pronounces the Sound of یائے Maddah. And Reverse ضمہ Pronounce the Sound of واؤ مدہ.

Now in following Paragraph. in all relevant Rules, only word مدہ will be used ~~for~~ to Summarise the concept.

RULE - NO. 1: if there is ہمزہ after a حرفِ مدہ (HARF-E-MADDAH) (MADDAH Letter). And Those

حروفِ مدہ and ہمزہ are both in one کلمہ, At this Place we have to entend more this *1 Maddah And the this type entension or Prolongation is called مدّ.

EXAMPLE.:

سَوَآءٌ ، سِيْٓـئَتْ

سُوْٓءُ

And this type of Madd is called

مَدِّ مُتّصِل

(MADD-E-MUTSIL) (Attached - مد)

This type of مد is also called.

مَدِّ وَاجِب

(MADD-E-WAJIB)

The quanity of this Madd is equal to Three or four الف. And the estimation for the quantity of

*1 Please note that it may be یائے مدہ، واؤ مدہ
الف مدہ

الف is described in Rule-no-1 of lesson no-9. So according to this rule close all five fingers of your hand like a grip (fist) and open your three or four fingers in vertical position respectively (after one another) Please note that this quantity of (3 or 4 alif) is extra quantity with actual quanity of حرفِ مدہ.

EXAMPLE-: in the word

جَآءَ

If there is no madd, then however there is one الف is there and this الف has also pronounced as مد
So in this case we need one quantity of مد for letter الف and other 3 or 4 الف quantity of مد for ~~letter~~ vowel مد "~"

RULE-NO-2 _ if there is a همزہ after حرفِ مدہ and those (حرفِ مدہ and همزہ) are not in one لفظ (word), But the حرفِ مدہ is existed in the last

Part of letter, And همزه is existed in the starting Part of second letter. Then at this stage we have to Prolong this Vowel "مده" and Pronounced as مد.

EXAMPLE -: إِنَّآ أَعْطَيْنَا

اَلَّذِىٓ أَطْعَمَهُمْ

قَالُوٓا اٰمَنَّا

But Please note that in this case, Madd is Pronounced only at the time, when we need to recite both words together.

And if due to any cause if we have to stop (وقف) on 1st کلمه, then we need not Pronounce this type of 'مد' And type of Madd is called "مدمنفصل"

MADD-E-MUNFASIL

and مدِّ جائز

(MADD-E-JAAIZ)

And its quantity is also equal to 3 OR 4 ALIF "الف" Like in the case of "مد متصل"

NOTE.: if Some body Can't recognise both Madd,s Then There is no need of worry because their Pronounciation is in Same style.

RULE.NO.3 - if in a کلمہ There is حرفِ ساکن (HARF-E-SAAKIN) after a حرفِ مدہ (HARF-E-MADDAH), and in this حرفِ ساکن Its سکون SAKOON (^) is real سکون means that this سکون is not Just because of doing a stop وقف, Like

آلْئٰنَ

In above کلمہ No-1 is حرفِ ہمزہ Second letter is الف which is مدّہ, and third letter is لام ساکن Laam Saakin, And the سکون of this لام is visible, Its سکون

is ظاهر (ZAAHIR) (VISIBLE) because This سکون is not due to doing Stop وقف.

So, if we never do a Stop وقف, still (even then) We have to Pronounce This (سکون, سکون لازم, Sakoon) as a ساکن letter

Then we have to Pronounce مد on the مدہ letters like those letters (as described above)

And this type of مد is called

مَدِّ لَازِم :

(MADD-E-LAAZIM)

And its quantity is equal to 3 الف

And This type of مد is also called

"کلمی مثقل" (مخفف)

~~KALMI MASQAL~~

"کلمی مخفف"

KALMI MAKHFAF"

RULE-NO- 4.: And if there is a حرفِ مشدد (HARF-E-MUSHaddad) after a حرفِ مدہ Like in,

ضَآلِّيْنَ

in this case الف is MADDAH means (حرفِ مدہ) and after it there is تشدید (Tashdeed) on لام. And there will be مد on this حرفِ مدہ, And this of Madd is also called

"مَدِّ لَازِمْ"

"MADD-E-LAAZIM"

And its quantity is also equal to 3 "الف", This type of مد is called

"کلمی مثقل"

"KALMI MASQAL"

RULE-NO. 5 There are many letters which are Pronounced Separately in the Start of Many "SOORAH- MUBARKA" "سورہ مبارکہ"

EXAMPLE.: in Start of SOORAH-E-BAQARAAH...

الم

الف، لام، میم

Those are called

"حروف مقطعات"

HAROOF-E-MUQATTEAAT"

in those letters, one is الف itself. There is not any rule about this الف. And the remaining ~~two~~ letters are off two types, 1st type is in which there are 3 letters

EXAMPLE

لام، قاف، میم، نون

ل، ق، م، نون

And second type is with 2 letters

There is no rule for → طٰہٰ

But if there are 3 letters There will be مد Pronounced This is also called مد لازم

And its Quantity is equal to 3 "الف", And this type of مد is called

"مَدِّ حَرفی"

"MADD-E-HARFEE"

And within those letters, There is تشدید in the last Part of letter, There مد is called

"مَدِّ حَرفی مُثقّل"

MADD-E-HARFEE. MASQAL

EXAMPLE-: → الٓمّ

when We have to Pronounce میم (Meem) with تشدید ~~in the~~ ~~لام الف لام میم~~

Laam لام with میم (Meem)

Then in the last Part of Pronounciations there will be تشدید Performed.

(letters) And in those Words There is no تشدید, There

Madd is called

مَدِّ حَرفِی مُخَفَّف

MADD-E- HARFEE MUKHAFFAF

Example: There is no Tashdded in the last Part of الم

WARNING.1 In 3 letter (ثنائیه) حروفِ مقطعات where the Pronounciation of مد is described.

Like: ع in this word

كهيعص

Here Pronounciation of مد is not according to this General rule And that,s why if some body never Pronounce مد here Then It is also Correct. But better Preference is that Pronounce with madd and this MADD is called

مَدِّ لازِم لین

MADD-E- LAAZIM LEEN

WARNING. 2.:
تنبیہ ۔2۔ In SOORAH-E-AAL-E-IMRAN "سورۃ آلِ عمران"

If Some body recite in this manner that He join the م of الٓمٓ with word اللّٰہ then ~~It~~ Pronounciation of مد is optional (do MADD or not MADD both methods are not wrong)

الٓمٓ ۝ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ ۝

~~WARNING. 3~~
RULE. NO. 6.: IF there is a حرفِ ساکن after a حرفِ مد. And Please note that in this حرفِ ساکن Its سکون (ˆ) is not orignal means This سکون is only happened Just because of doing Stop وقف there. (And this حرفِ ساکن is opposite to the سکون which is already described in the starting point of Rule No. 3) Then It is Permissible to

Pronounce مد on this حرف مدہ
and if any body never Pronounce مد on this حرف مدہ then it is also correct, But Please note that Pronounciation of مد is Preffered.

LIKE -: MADD ON

اَلحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

This MADD is called

MADD-E-WAQFEE :- مَدِّ وَقْفِی

MADD-E-AARZEE :- مَدِّ عَارِضِی

And the Quantity of this madd is equal to 3 "الف". This is also called

"طُوْل"

And it is also Permissible that, that do مد equal to Quantity of 2 "الف" and it called

"توسط"
(TAWASSAT)

And it is also Permissible that Do not Pronounce "مدہ" means

Pronounce equal to one الف
because if some body pronounce
Less than one الف then,
this letter never performed
(never existed)

(Check warning No. 3 in
Next details)
This is called " قصر "
"QASR"

In the above case
1st Preference is طول
2nd Preference is توسط
and Last level قصر

MUST KEEP IN MIND, That
At the starting time of
reciting, The method of
Adoption of مد (طول، توسط، قصر) will
be any from these three
Methods. But when You have
adopted a method, Then do not
change this method untill You
finished reciting. It is not
Permissible that in starting time
a Person starts with طول
and some time he do توسط and

Some time he Pernounce with قصر, "This attitude is UGLY"
This type of MADD (طول، توسط، قصر)
is also a Kind of مدجائز.
(MADD-E-JAAEZ)

NOTE -: And if there is (وقف) on مد, Then This type of مد is not allowed

LIKE -: many People Peronounce or Perform مد at the time doing stop وقف in those words غَفُوْرًا ط شَكُوْرًا ط
To pronouncing مد at those Places is totally worng

WARNING -NO-1 -: مدعارض (MADD-E-ARIDH) (تنبیه)

As (MADD-E-AAIDH) مدعارض is Permissible for حروفِ مدہ, HAROOF-E-MADDAH, as well as مدعارض is also Permissible for حروفِ لین (HAROOF-E-LEEN) (Please check lesson NO-5 and صفت لین (SIFAT-E-LEEN) (NO-13)

Its means we have to Stop وقف at وَالعَتِيقِ or at مِنْ خَوْفٍ,

" And It is also Permissible that we have to Pronounce with طول (Tool) So توسط (Tawassat) and قصر (QASAR) are also allowed.

But Please note that Here 1st Preference is قصر and 2nd Preference is توسط and 3rd Preference is طول and This type of مد is Called

"مَدِّ عَارِضْ لِينْ"

(MADD-E-AARIZ LEEN)

WARNING. NO. 2 -: Please Check again a rule which is already described in Lesson No - 11 rule - No. 5 and Warning - No - 1 Because There were حروف مقطعه (HAROOF-E-MUQATTA) and there is عین (AIN) "ع". In this word [کهیعص] Its یا is حرفِ لین (HARF-E-LEEN)

[Please note that → حمعسق
ع of

It is called مد لازم لین
(MADD-E-LAAZIM LEEN)]

WARNING-3 Untill Now all the MADDS which are described, all are called

"مَدِّ فَرْعِی"

(MADD-E-FARIEE)

Because They are extra from the orignal letters (Thats why they are called as مدفرعی)

And There is another type of مد which is called

"مَدِّ اَصْلِی"

(MADD-E-ASLEE)

And it is also called, Personal or natural Physical مد MADD

"مد ذاتی مد طبعی"

PHYSICAL or (TABIEE) (ZATEE)

This MADD (اصلی) is about 3 letters " الف ، واؤ ، یاء "

Its means Pronounciation of those letters are too much less (or less than the standard quantity of Pronounciation) So Letter is not existed. (or we can say that a Listener (سامع) can not Judge that Qari has Pronounced or not Pronounced)

But, only فتح ، کسرہ ، or ضمہ is remained

And there is not any rule for this (type of missing material)

RULE. NO. 7. This Rule is only related to one letter of حروف مدہ HAROOF-E-MADDAH, which is that letter الف Pronounced itself with ترقیق Quality. But if a letter which is before الف and is Pronounced with تفخیم Quality or a letter which is within

حروفِ مستعلیہ (HAROOF-E-MUSTALIAH) which are described in lesson NO-5. صفحہ. NO-5 OR a letter Raa "ر" which is Pronounced with تفخیم quality because it is مفتوح (MAFTOOH means There is a فتح on it) OR There is ضمہ (MUFAKHAM means Pronounced with تفخیم Quality) (ل LAAM) Like the Laam of Word اللہ when there is a فتح or ضمہ before it then in all those Situations We have to Pronounce الف with تفخیم (TAFKHEEM) Quality.

And it is important to Know that there are different levels of تفخیم quality in those letters as well as the Same level of difference of تفخیم quality in letter الف which exists after those مفخم (MUFKHAM) letters. (مفخم letters are those which are Pronounced with تفخم quality)

So levels of تفخیم Quality.

Most مفخم letter is Laam of word اللہ, then 2nd level is "ط" third level is صاد

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Fourth level is صاد, then ظاء, قاف, غين, ضاد and لا Respectively.

LESSON. NO-12

Som.

RULES FOR همزه

Some of Its rules Can't understand without understanding Arabic Grammer لسان العرب (LISSAN-UL-ARAB). However only two rules are described as under. because all readers of HOLY QURAN need those rules.

RULE. NO. 1. IN the end of CHAPTER NO. 24 There is one AYAT

ءَاَعْجَمِيٌّ

in this word Its Second همزه Should be Pronounced in a little

Soft manner. This type of Pronouncation is called,

" تسہیل "

" TASHEEL "

RULE. NO. 2 : IN the 2nd رکوع (RAKOO) of SOORAH-E-HUJJARAAT (سورہ الحجرات) These Words are recited

بس

So Recite those Words in the following manner, → Recite سین (SEEN) of بُسَ with فتحہ and do not contact this سین with any other word, And then the لام (Laam) which is written after this سین, impose a کسرہ under this لام and contact this لام with the سین which is after this لام, then the next میم (Meem) will be Contacted with next لام, So briefly We can say that

that before and after الاسم There are two همزہ are in the form of الف, Definitly not recite or Pronounce them in any any case.

:- ا -:

LESSON .NO. 13

"RULES FOR STOPING AT کلمہ"

(HOW TO STOP AT ANY WORD)

Actual Science of تجوید TAJWEED is a discussion of مخارج and صفات (SIFAAT). which has been written according to requirements in Previous Chapter by the Special Grace of ALLAH سبحانہ وتعالیٰ. And the completion of this Science needs more Three Branches of Knowledge, which are remaining

(1) علم اوقاف

(ILM-E-AUQAAF)

KNOWLEDGE OF STOPPING AT

:- WORDS -:

(ii) :- :- علم قرأت :-

(ILM-E-QIRRAAT)

(KNOWLEDGE OF RECITING)

(iii) :- :- علم رسم الخط :-

(ILM-E-RASM-UL-KHAT)

[KNOWLEDGE OF MODE OF WRITING]

SO :- one discussion of علم اوقاف is relating to the Rules of Stopping at Words. وقف (WAQAF)

RULE - NO - 1 :- A Person who can not ~~to~~ understand the Meaning of Words of Holy QURAN, He should stop only the Places where there is a Sign of وقف, He need not stop any Place without any cause, However if his breath disturb the Sound (causing the breaking of his breath)

وَقَعَ اِضْطِرَارٌ *1 — unidentified

(Which is a Forced Problem)

If ~~by~~ such type of unidentified forced problem occurs at the time of reciting, then He should recite again from the ~~…~~ (word) where his breath was disturbed or he needs to recite, ~~bef~~ (From) the words which are before this Word (where breath was disturbed) and recite the word (where problem occured) and then recite Continously.

It is very hard to understand that a Person need to recite from the Same word or before the Words without understanding the meaning of words.

فَائِدَة (NOTE) :- A Learner must ask the Islamic Scholar for those matter*1s untill he has the ability to understand HOLY QURAN.

*1 (DOUBTS)

And please keep in mind that in the above case, that do not stop in the centre of the word. However he needs to stop at end of the word. Please note another matter that it is a mistake to stop on the حرکت (Havakat) its means سکون، ضمہ، کسرہ، فتح

A large majority of peapole are doing this mistake, like

EXAMPLE: Breath of a person disturbs in the starting of سورہ بقرہ, at KAAF QAAF of بِمَا أُنْزِلَ إِلَيْكَ

Then in this case this person needs to pronounce سکون on this کاف, Donot stop here with pronouncing فتح of کاف

And in the same manner it is not permissible to stop without breaking the breath. Like many people recite

is this manner that they stop at the end of AYAAT with سکتہ. But they start new AYAAT without breaking the breath. Please note that above technique is against the rules

REMEMBER-: And please remember and keep in mind that in such type of an ~~forced~~ unidentified forced problem. if a person needs to stop at a word, then try to stop as the word is written, How This*1 word (can be recited or) is recited in a different way.
Do not stop according to pronounciation style.

EXAMPLE-: word

أَنَا

In this word the الف which is after نون, This الف is not pronounced inormally. But

*1 Pronounced

But if we need to stop on this word then we have to pronounce this الف as well. And when we repeat the word again from the word which is before أنا then we need not to pronounce this الف أنا (Cause is clear that now we contacted words before and after أنا and then pronounce normally without stopping.)

Please note and understand all above points. And keep in mind that those mistake are common in well practised and highly educated HUFFAZ's (Plural of HAFIZ)

WARNING :- (تنبیه)

It is written in the last part of above rule that "Do stop according to written style of the word"

Now please note that There are some enceptions for above rule (Written style of word)

1.:

اَوْ يَعْفُوَا

This كلمه is in the 31 Rakoo (ركوع) of سوره بقره (BAQARAH) (COW)

2.:

اَنْ تَبُوْءَا

This كلمه is in 5th ركوع of سوره مائده (MAIDAAH) (TABLE)

3.:

لِتَتْلُوَا

In the 4th ركوع of سوره رعد (RAA-AD). This كلمه is also Exxcempted from the above rule

4.:

لَنْ نَدْعُوَا

This كلمه is in 2nd ركوع of سوره كهف (KAHAF) CAVE

5.:

لِيَرْبُوَا

This كلمه is in 4th ركوع of سوره روم (ROMANS)

6-: لِيَبْلُوَا

This کلمہ is in the 1st رکوع of سورہ محمد صلی اللہ تعالیٰ علیہ وآلہ وسلم

7-: نَبْلُوَا

This کلمہ is in the 4th رکوع of سورہ محمد صلی اللہ تعالیٰ علیہ وآلہ وسلم

8-: ثَمُوْدَا

This کلمہ is in 4 Places in سورہ فرقان ، سورہ ھود ، سورہ عنکبوت ، سورہ نجم

FURQAN , HOOD, AINKABOOT (SPIDER) AND NAJAM (STAR)

9-: قَوَارِيْرَا

This کلمہ is in 1st رکوع of سورہ دھر (DAHAR) (TIME)

NOTE-: in all above کلمات (Kalimaat) (Words), Do not Pronounce الف in any case (all above 9 Places)

(وصل)
Not in ↓Wasal (Joining the words) or not in وقف (stop) (separating the words)

PLEASE NOTE THAT

following words are also need to Pronounce according to above rules

1 -: :- لٰكِنَّا -:

This كلمه is in سورہ کہف (CAVE)

2 -: اَلظُّنُوْنَا

And

اَلرَّسُوْلَا

اَلسَّبِيْلَا

Those all above Three words are from سُوْرَةٌ اَحْزَاب

3 -: سَلَاسِلَا

And

قَوَارِيْرَا

Those both words are in سورہ دھر .

And also the word أَنَا came in all HOLY QURAN Please note that for all those words (لٰكِنَّا to أَنَا) Letter الف is not Pronounced in بحالتِ وصل (BIHAALAT-E-WASAL) (at the time of JOINING THE WORDS) and in Case of بحالتِ وقف (BIHAALT-E-WAQAF) (At the time of Separating the words) Letter الف should be Pronounced

NOTE -: Please note that in a special case the word

سَلَاسِلَ

It is also narrated that this word سَلَاسِلَ should be Pronounced without الف in حالتِ وقف (HAALAT-E-WAQAF) (at the time of separating the words or we can say that when we are stopping on

Words). Its means like as follows

تَسَلاَ سِل

RULE. NO. 2.:

Please note that There are 3 types of Stop (وقف) on a كلمه (word) if This word is متحرك (MUTAHARIK) (Its mean, There is ~~سکون~~ or ضمه، کسره، فتح is imposed on this word) And if this word is ساکن (Saakin) (There is سکون on the Word) Then There is nothing to explain.:

Again if the Word is متحرک Then three techniques are as under

1.: Pronounce this word is as ساکن, This is the answer Known by every body.

2.: Second method is that to Show the حرکت (Harakat) (ضمه، کسرہ، فتح) negligibly (in a very very Light manner)

Pronouncing the Harakat of any کلمه in this very very Light manner is called

روم (ROAM)

And the estimate for this حرکت is equal to 1/3 (one third) part of Pronouncation. This روم Presentation is not in فتح, However we can show روم in کسرہ and ضمه

EXAMPLE:

in this کلمه بِسْمِ اللّٰهِ

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ)

At the end of above Sentense (کلمه) A very very light Pronouncation of کسرہ should be showed under the میم (MEEM) (of الرحیم) so that only the 1st neighbour can

Hear (or realised)

OR

At this کلمه نَسْتَعِيْنُ

A ضمّہ should be Pronounced on the نون (NOON) of above کلمه in the same manner which has been described in the case of

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

And we can not show the quality of رَوْم in

رَبِّ الْعٰلَمِيْنَ

Because there is فتح on نون (NOON)

3-: THIRD METHOD

اشمام

(ASHMAAM)

Third method is that, Just mention this حرکت (ضمہ کسرہ and فتحہ) with only Lips But definitely not (لاوّکلاّ) Pronounced in any case.

However Show the shape of lips is the same style as the actual shape of lips at the time of Pronouncing this حرکت. And Pronounce this Letter as 100 % completely ساکن. (with سکون). This is called

اشمام

(ASHMAAM)

Please note that It is not possible to hear this style of Pronounciation by 1st neighbour (A Person who is very near). Because This حرکت is not Pronounced by Tongue (لسان) (Lisaan) But (*1) a watching person can recognise by the movement of his Lips that This قاری (QARI) has done اشمام

(*1) Certainly

PLEASE NOTE THAT :-

This , اشمام is only → ~~possible~~ (Performed) in ضمہ (DHUMMAH)

It is not Performed with فتح and کسرہ

EXAMPLE OF ASHMAAM

at the time of Pronouncing →

نَسْتَعِينُ

There is ضمہ on نون

The ضمہ of نون is not Pronounced Totally (definitely not). نون (NOON) is Pronounced 100% ساکن. But at the time of Pronouncing نون Make the shape of Lips in the same style Like at, the time of Pronouncing ضمہ on نون.

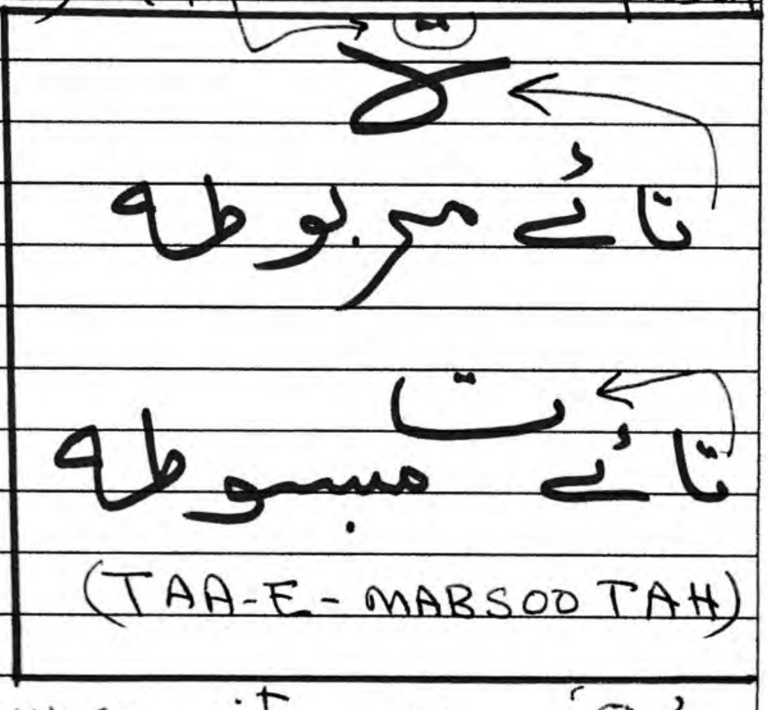
Its means Like a form of Little Beak (Shape of mouth of a bird) (a small rounded Shape)

RULE NO. 3.:

* رَوم (ROAM) is also allowed with a کلمہ in which There is (تنوین) (TANVEEN) on the Last letter. But Please note that Do not show any Part of (تنوین) ~~To show~~ at the time of showing حرکت (HARAKAT).

RULE NO 4.:

ۃ (TAA) which is written as a circle, (and called تائے مربوطہ TAA-E-MARBOOTA) But There are two نقطہ (NUQTAAH'S) (Points) are imposed on it.



Please note that at the time of stopping on تائے مربوطہ Two matters are must Keep in your mind always

No. 1 Pronounce it as 'ہ' (HAA) No. 2 Do not Perform

اشمام And رَوْم

RULE NO 5 -:

اشمام and روم is not Performed on a Temporary حرکت (Harakat)

EXAMPLE -: in This کلمہ

وَلَقَدِ اشْتَرٰی

If some body need to Stop (وقف) on word لَقَدْ Then He should Pronounce د (DAAL) of لَقَدْ as ساکن. Do not Perform روم in The کسرہ of Daal Because (This کسرہ is Temporary. (Please note that for understanding of Temporary and Permanent کسرہ a Person must understand ARABIC from its Root). only Expert of Arabic Language can understand where is Temporary کسرہ and where is Permanent کسرہ. A learner should ask from an expert in case of any doubt

RULE NO. 6.: if There is تشدید TASHDEED (Shad شدّ (ّ) on a letter) on the Last letter of a word. Then This تشدید will still remain at time of Performing روم and اشمام

RULE NO. 7.: if there is تنوین of فتح is imposed on the Last letter of word, and we are doing وقف (Stop) on it. Then we need to change this تنوین with an Alif (الف)

EXAMPLE.: if some body Stops at

فَاِنْ كُنَّ نِسَآءً

Then we have to Pronounce as

نِسَآءَا

RULE NO. 8.: مَدِّ وَقْفِی

Which is described in the Rule No. 6 of LESSON NO- 11 (11-406), if we have to Stop with روم Then

Then it was not Pronounced with مَدّ (MADD)

EXAMPLE -:

الرَّحِيمِ نَسْتَعِينُ

In above two كلمات (Kalimaat) if we have to show ~~in~~ a very Little Part of كسره or ضمه Then we should not Pronounce with ~~it~~ مَدّ

LESSON-NO. 14

IN DESCRIPTION OF MISCELLANEOUS :- IMPORTANT RULES -:

And However many Rules are already Explained in Previous Chapters But because those rules are described and explained under Sub heading of other SubJects (Contents). It may Possible that Students do not Put Suitable attention on those Rules, as those rules deserved. So those rules are described again But Please note that mostly new rules are described which are as under

RULES. NO. 1.: In the 5Th رکوع Rakoo of سورہ کہف There is a کلمہ

لَكِنَّا هُوَ اللّٰهُ

It means There is an الف is written in word لکنّا. Please note that this الف is not Pronounced at the time of reciting those words. But if Some body stop at this word

Then this الف is recited (Pronounced)

RULE NO 2.: In the starting Part of سورہ دھر SOORAH-E-DAHAR There is a کلمہ

→ سَلَاسِلَا

It means there is another الف which is mention by Arrow above after second لام (LAAM) This لام is in only written Text But this is also not Pronounced But if some body stop here Then this الف is recited and if it is not Pronounced It does not matter because both actions are Permissible (ALLOWED). But Please note that the الف of first سلاسلا must be recited in any case (ALL case, every case)

RULE NO 3.: In the centre of سورہ دھر (Near the centre of سورہ دھر)

قَوَارِيْرَا قَوَارِيْرَا

This word is two times

And in both words There is a الف is written in the end So the Rules for this Place is that the Pronounciation of الف in Sencond word قواریرا is not allowed in any case. may a Person stop or not Stop. But in case of 1st قواریرا, if a Person need to Stop then its الف Should be Pronounced. And if a Person need not Stop here then This الف Should not be Pronounced.

Please note that it is the habbit (of a Large masority of Enpert Qari Scholers) that, on 1st word قواریرا Enpent QARI Scholars Stop here and on Second word قواریرا They never Stop, Then in this situation Pronounce الف in 1st Place and Do not recite الف in 2nd Place

RULE NO 4.: There is

اماله (AMAALAH) in only one Place in HOLY QURAN. Means in سورہ ھود

بِسْمِ اللّٰهِ مَجْرٖھَا

FOR Detail explanation of this matter is described in Lesson NO-8 RULE-NO-4.

RULE.NO-5 In سورہ حم سجدہ (SOORAH-E- HAA MEEM SAJADH) There is a place of

(TASHEEL) تسہیل

ءَاَعْجَمِیٌّ

Please check detail explanation in Lesson NO. 12 RULE NO- 10

RULE.NO-6 - in سورہ حجرات (SOORAH-E-HOJARAAT). There is a کلمہ

بِئْسَ الِاسْمُ

in this کلمہ The ہمزہ of الاسم is not Pronounced But its Laam لام is contacted with (SEEN) سین. Its detail explanation is already described in LESSON-NO- 12 RULE NO. 2 Please check and Revise it again.

RULE - 7

لَئِنْ بَسَطْتَّ

اَحَطْتُّ

مَا فَرَّطْتُمْ

مَا فَرَّطْتُ

Please note that in all above كَلِمَات (Kalimaat) There is

اِدْغَامْ بِلَا تَمَامْ

(IDGHAAM-BILA-TAMAAM)
(INCOMPLETE MEGING)

Its means that ط is Pronounced with شد (Mushaddad ط) and Same time merged with تَ in a such manner that 'ط' is Pronounced with its quality of

اطباق AND استعلای

[ISTAALAA AND ITTEBAAQ]

and without قلقله (QALQALAH) quality, and also pronounced with quality "تفخیم" (TAFKHEEM)

And ت is Pronounced with quality ترقیق (TARQEEQ)

And in case of کلمہ

"اَلَمْ نَخْلُقْكُّمْ"

Better technique is that try your best for complete merging

ادغام مکمل

Means that do not Pronounce قَ Completely. But, However change قاف with کاف and merge them eachother and Pronounce them with شدّ Shadd

RULE. NO-8

نٓ وَ الْقَلَمِ

يٰسٓ وَ الْقُرْاٰنِ الْحَكِيْمِ

Please note that in above كلمات There is a واؤ (Vaaoo) after نون and سين (as mentioned in circles) - According to the Rule of "يرملون" which is already described in Lesson-No 10 Rule No- 3, (According to this Rule) There should be → ادغام But Practically According to experts we never do ادغام here. (This Place is exempted from This Rule).

RULE - NO- 19 : In the Second (ركوع) of سورة يوسف (SOORAH-E-YOUSUF) There is a كلمه → لَا تَاْمَنَّا There should be :- اشمام on This NOON. (Please Keep in mind every time)

RULE. NO. 10.: You have to found a word "سکتہ" (SAKATAAH), Which is written in different places of HOLY QURAN,

Its means that, Do a Stop here for a short while (for equal to 2 seconds) But do not break your breath here. And all Remaining rules of وقف (STOP) are in Practise here.

EXAMPLE.: in سورہ قیامۃ (SOORAH-E-QIYAMAAH)

مَنْ ← سکتہ رَاق

In above کلمہ According to rule of یرملون There should be ادغام of نون of من into راء of (راق). But This ادغام is not Practically happened. Because When we understand سکتہ at Place of وقف Then, as There were no contact between نون and راء, So There will be no ادغام (merging).

EXAMPLE.: In سورہ کہف SOORAH-E-KAHAF

عِوَجًا سکتہ

قَیِّمًا

There are two کلمات سکتہ

If we need not do وقف
and recite it with contacting
the word which is after it
then Then There will be no
"اخفاء" ("AKHFAA")

But تنوین of عوجا will be
change by الف and do سکتہ
(SAKATAH) here

NOTE-: According to the
Tradation of "امام حفص"
(IMAAM HAFS)

There are only Four Places
in HOLY QURAN where This
quality سکتہ is applicable
No. 1 (QIYAAMAH) and سورہ قیامہ
(SOORAH-E-KAHAF) and in سورہ کہف
(SOORAH-E YAASEE) سورہ یٰسین
(Both Place are discussed) And in
سورہ یٰسین → مِنْ مَّرْقَدِنَا

There is سکتہ on the الف
(of above کلمہ as mentioned in
the circle) when This الف is
Pronounced with conacting it
with the word which is after
مرقدنا.

SOORAH-E- سورہ مطففین۔
(MUTAFFIFEEN)
The Fourth Place in Holy Quran is سورہ مطففین
There is سکتہ
on the لام ساکن :- كَلَّا بَلْ
Laam-e- Saakin
as mentioned in the circle
Thats all (in description of سکتہ)
And There is no سکتہ is
in any Place in Holy Quran
including سورہ فاتحہ (SOORAH-E-FATIHAA)

RULE-NO. 11.: In all Holy Quran in all Places where There is ضمہ, must Recite the letters imposed by ضمہ as واؤ معروف (Vaaoo MAROOF) Its means that Pronounce it according to the Pronounciation of an expert QARI (Please carefull Listen How an expert Qari Pronounce It Then try to copy it)
And every Place where کسرہ is imposed on a letter, Pronounce It as یائے معروف (YAEE MAROOF) Normally in our community (or we can say that in our country)

That if we entend ضمہ Then
It Looks like that There
is Pronounciation of یائے مجہول
& VAAOO MAJHOOL, واؤ مجہول
The difference of مجہول
and معروف is ~~omely~~ only
understandable by carefully
Listening the Pronounciation
Practically.

Some time if a Person
entend کسرہ Then یائے مجہول is
Produced. Those all matters are
against Arabic language. Don't
Do those Pronounciations. ضمہ
If You need to entend ضمہ
and Pronounce any letter Than
Try to Pronounce واؤ معروف.
And if need to Pronounce
کسرہ and if You entend This
کسرہ, Then try to Pronounce
یائے معروف.

NOTE -: Again Note that,
the Pronounciation of ضمہ
and کسرہ in those styles
must be Listened by an
Expent Qari, Because It is
hard to understand the difference
of معروف and مجہول by
only writting the words Theoratically

RULE - 12 .: When There is وقف stop at (واؤ مشدد) (VAAOO MUSHADDAD) or یائے مشدد (YAAEE MUSHADDAD) The Entend This تشدید (TASHDEED) with a bit force so that This تشدید Still Remain continous.

EXAMPLE .:

عَدُوٌّ ط

عَلَى النَّبِيِّ ط

RULE _ 13 In SOORAH-E-YOSUF

لِيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ط

And in SOORAH IQRAA

لَنَسْفَعًا بِالنَّاصِيَةِ

If A Person need to وقف ~~on~~ at those words, Then Pronounce Them with الف
Do not Pronounce with تنوین

لِيَكُونًا

لَنَسْفَعًا

RULE :- ~~14~~ 15 (Please note Rule 14 is after). There are many places in HOLY Quran that word لَا is written But we have to Pronounce لَ, please Keep in your mind always those places all times, at the time of Reciting HOLY Quran

No. 1

لَاْ اِلَى اللّٰهِ تُحْشَرُوْنَ

This Sencentence is in SOORAH-E-AAL-E-IMRAN

سورہ آلِ عمران

NO. 2 وَلَا اَوْضَعُوْا

Second Place in SOORAH-E-TOBA
سورہ توبہ

NO. 3. اَوْلَا اَذْبَحَنَّہ

Third Place is in SOORAH-E-Namal
سورہ نمل

NO. 4. لَااِلَی الْجَحِیْمِ

Fourth Place is in SOORAH-E-WASS-AAFFAAT سورہ والصّٰفّٰت.

NO. 5 لَااَنْتُمْ اَشَدُّ

Fifth Place is in SOORAH-E-HASHAR
سورہ حشر،

NO. 6. اَفَائِنْ
in the Fifteen RAKOO
رکوع of سورہ آلِ عمران This کلمہ
is written However It is recited
as اَفَئِنْ

NOTE -: And in HOLY QURAN many places, It is written the Word

مَلَائِكَة

But How ever This كلمه is Recited as

ملئكه مَلَئِكَة

NOTE -: And in Fourth RAKOO ركوع of SOORAH-E-KAHAF

لِشَاىْءٍ

And It is Recited as

لِشَىْءٍ

NOTE -: And in many Places in HOLY QURAN This كلمه is written

نَبَاىْ

But However It is Recited as

نَبَىْءٍ

RULE - NO - 14 : There are 4 Places in HOLY QURAN which are written with صاد (SAAD) (ص) But However Recited as سین (SEEN) (س). And for the facility of Learners a Tiny س is written (on the صاد So that Learner Qari Remember the Pronouncenciations of س here) Please under stand Its Rule

NO - 1 : يَقْبِضُ وَيَبْصُۜطُ

1st Place is in SOORAH-E-BAQARAH سوره بقره

NO - 2 : فِى الْخَلْقِ بَصْۜطَةً

Second Place is in SOORAH-E-AAR-AAF- سورہ اعراف

Please Read س on above Places

NO - 3 : أَمْ هُمُ الْمُصَۜيْطِرُوْنَ

Third Place is in SOORAH-E-TOOR

Here both options, A Qaari can recite صاد or سین what he desires

NO. 4

بِمُصَيْطِرٍ

This Fourth Place in HOLY QURAN at this Place Recite صاد in This above کلمه. and Please Note that This کلمه is in SOORAH-E-GHASHIYAAH (سورہ غاشیہ)

NOTE -: Rule -NO-15 is Described before Rule-NO-14 BY mistake Please Keep in mind This Point.

WARNING.: تنبیہ -:

ALL Above rules which I have described, are not different or disputed between Islamic Scholars, Those are in Concensus (اجماع) (IJMAA) (agreed between all Experts.

Please Note the The Rules in

Which There are different Point of view between Islamic Scholars. I have adopted the Point of view of

امام حفص رحمۃ اللہ علیہ

And narrated all his described Rules. We are reciting Holy QURAN According to his Tradition. He has received HOLY QURAN from

امام عاصم تابعی رحمۃ اللہ علیہ

He Received from

زِرّ بن حُبیش اَسدی رحمۃ اللہ علیہ

He Received from

ابو عبد اللہ عبد الرحمن بن حبیب سُلَمی رحمۃ اللہ علیہ

He Received from

حضرت عثمان رض، حضرت علی رض

حضرت زید بن ثابت رض

حضرت عبد اللہ بن مسعود رض

رضی اللہ عنہم

حضرت ابی بن کعب رضی اللہ عنھم

And all Those صحابہ کرام رضی اللہ عنھم Received

from

حضرت محمد صلی اللہ

تعالیٰ علیہ وآلہ وسلم

تسلیما کثیرا کثیرا کثیرا

واصحابہ وازواجہ وعترتہ وذریتہ

اجمعین کثیرا کثیرا کثیرا

الحمد للہ THE END الحمد للہ

EVERY STUDENT SHOULD TRY HIS BEST FOR MORE RESEARCH IN TAJWEED AND HIS AIM AND MOTTO TO TRANSFER THE KNOWLEDGE OF TAJWEED TO NEXT GENERATION AS ORDERS

خیرکم من تعلم القرآن وعلمہ

"Best one among you is one he Who Learn HOLY QURAN AND Teach Holy Quran"

THE GENEALOGY OF THE CERTIFICATES

محمد عبد الرحمن المهندس

FROM

حافظ جمال دين مرحوم و قاری عبد الحمید صاحب

(PAKISTAN ARMY) (PAKISTAN AIR FORCE)

الشيخ ابراهيم سعد

FROM

الشيخ حسن نذير

FROM

الشيخ محمد متولی

FROM

الشيخ سيد احمد

FROM

الشيخ احمد سلمونه

FROM

سيد ابراهيم العبيدى

FROM

مشائخ منهم الشيخ عبدالرحمن الاجهورى

FROM

مشائخ منهم الشيخ احمد البقرى

FROM

الشيخ عبدالرحمن اليمنى

FROM

والده الشيخ شحاذه

FROM

مشائخ منهم عبدالحق السنباطى و

الشيخ الناصر الطبلاوى

FROM

الشيخ الاسلام زكريا الانصارى

FROM

الشيخ الرضوان العقبى

FROM

الشيخ محمد النويرى

FROM

الشيخ محمد الجزرى

FROM

الشيخ ابو محمد عبدالرحمن احمد
بن على البغدادى المصرى

FROM

الشيخ ابو عبدالله محمد المعروف
بالصائغ المصرى

FROM

الشيخ ابوالحسن على بن هذيل

FROM

FROM

الشيخ ابى داؤد سليمان بن نجاح

FROM

الشيخ عثمان ابى عمرو الدانى

FROM

الشيخ ابى الحسن طاهر بن غلبون

FROM

الشيخ ابى الحسن على بن محمد صالح
الهاشمى

FROM

الشيخ ابى العباس احمد بن سهل الاشنانى

FROM

الشيخ ابى محمد عبيد بن الصباح

FROM

الشيخ حفص صاحب الرواية

FROM

الشیخ الامام عاصم بن ابی النجود

FROM

حضرت ابی عبداللہ عبدالرحمن بن حبیب

السلمی و زر بن حبیش الاسدی

و حضرت عثمان و حضرت

علی و حضرت ابن مسعود

و حضرت زید بن ثابت

و حضرت ابی بن کعب

رضی اللہ تعالیٰ عنہم اجمعین

FROM اللھم صل علی حبیبک وسیدنا محمد و آلہ وسلم بعدد کل معلوم لک

صلی اللہ تعالیٰ علیہ و آلہ وسلم

رسولِ کریم حضرت محمد

FROM

حضرت جبریل علیہ سلام

FROM

اللوح المحفوظ

FROM

اللہ سبحانہ وتعالیٰ رب العالمین

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
1	BUCKLE CAVITY جوفِ فم JAOOF-E-FUM	ـُ وْ ـِ يْ ـَ ا ـَ يْ ـَ وْ	الْمَغْضُوْبِ نَسْتَعِيْنُ صِرَاطَ وَالصَّيْفِ مِنْ خَوْفٍ	Hollow Portion of mouth	LEEN لین	حروفِ مدہ MADDAH LEEN لین ہوائیہ HAWAIYAH
2	BACK OF THROAT اقصٰی حلق AQSA-E-HALAQ	ء ھ	اَلْحَمْدُ ھَارُوْنَ اَ ، اُ ، اِ ھَا ، ھُوَ ھِیَ	The Part of throat nearest to chest is called اقصٰی حلق AQSA-E-HALAQ	ھ ہمس HAMS ا- شِدَّت SHIDDAT	حروفِ حلقی HALQI مہموسہ MAHMOOSAH شدیدہ SHADEEDAH
3	CENTRE OF THROAT وسطِ حلق WASTE-HALQ	ح ع	حَا حُوْحِیْ عَا عُوْعِیْ	The Centre of throat	ح ہمس HAMS ع توسط TAWASSAT	مہموسہ MAHMOOSAH متوسطہ MUTAWASSITAH

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
4	FRONT OF THROAT ادنیٰ حلق ADNA-E HALAQ	خ غ	خَا، خُو، خِی غَا، غُو، غِی	The Part of throat which is nearest to mouth	استفال خ ISTIFAAL استعلاء غ ISTELAA	حلقی مستفلہ MUSTAFLAH مستعلیہ MUSTALIAH
5	UVULA لہات LAHAAT. ROOT OF LAST PART OF TONGUE	ق	قَا، قُو، قِی	The Part of tongue which is attached to UVULA لہات (Lahaat). when touched Palate (upper)	قلقلہ QALQALAH	قلقلہ QALQALAH لہاتیہ LAHAATIAH
6	ROOT OF Tongue Not far back as that of ق touched opposite Palate	ک	کَا، کُو، کِی	Attached with Makhraj of ق - The back of tongue (but not as far back as that of ق. A Little to the front of the mouth, when touching Palate	ھمس HAMS	مَھْمُوْسَہ MAHMOOSAH لہاتیہ LAHAATIAH

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
7	CENTRE OF TONGUE WHEN TOUCHING OPPOSITE PALATE وسط لسان CENTRE OF TONGUE	ج ش ى	جَا. جُوْ. جِىْ شَا. شُوْ. شِىْ	The Centre of tongue touching opposite Palate	جہر - ج تفشی - ش TAFASHEE لین - ى LEEN	حروف شجریہ SHAJARIYAH مجہورہ MAJHOORAH
8	BLADE OF TONGUE حافہ لسان HAAF-E-LISAAN	ض	ضَا. ضُوْ. ضِىْ	When blade of tongue حافہ لسان (HAFAA-E-LISAAN) is touched right or Left Side with upper root of ضواحک + طواحن + نواجذ = اضراس (ADHRAAS) FIRST Premolar + Second Premolar + Molars = ADHRAAS Please note that, Right or Left or if Possible both sides of اضراس	استطالت ISTATALIT جہر توسط استعلاء اطباق اصمات	مجہورہ MAJHOORAH متوسطہ MUTAWASITAH مستعلیہ MUSTALIYAH مطبقہ MUTABIQAH مصمتہ

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
9	EDGE OF TONGUE WITH SOME PART OF BLADE OF TONGUE	ل LAAM	لَا لُو لِی	When Edge (near to the tip) of tongue with some Part of Blade of tongue tends Little bit to Palate and touching with the gums of ثنايا, رباعی, انياب and ضواحك. Right or Left or both Sides are correct	توسط Tawassat انحراف INHIRAAF اذلاق AZLAAQ	متوسطه MUTAWASITAH منحرفه MUNHARIFAH ذلقيه ZALQIYAH
10	EDGE OF TONGUE WITH SOME PART OF BALADE OF TONGUE	ن NOON	نَا نُو نِی	Same MAKHRAJ AS LAAM But without ضاحك (DHAAHIK) (FIRST PREMOLAR) Edge of tongue with Some Part of Blade of tongue tends Little bit to Palate and touching with the gums of ثنايا, رباعی, انياب	توسط Tawassat اذلاق AZLAAQ	متوسطه MUTAWASITAH ذلقيه ZALQIYAH طرفيه TARFIYAH

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
11	Edge of tongue + Some Part of Blade of tongue + Back of tongue	ر ، ا RAA	را ، رُو ، رِی	Edge of tongue with some Part of Blade of tongue and also back of tongue ظہر لسان (Zuhar-e-Lisaan) tends Little bit to Palate and touching with the gums of ثنایا رباعی انیاب , then Raa is Pronounced.	تکریر TAKREER ازلاق AZLAAQ انفتاح INFITAAH	طرفیہ TARFIYAH ذلقیہ ZALQIYAH منفتحہ MUNFATIHA
12	Tip of tongue and root of ثنایا علیا upper central Incisors	ط د ت	طا ، طُو ، طِی دا ، دُو ، دِی تا ، تُو ، تِی	Tip of tongue and Root of ثنایا علیا upper central Incisors	قلقلہ - ط QALQALAH استعلاء قلقلہ - د QALQALAH اطباق - ط ITTEBAQ شدت - ت SHIDDAT ہمس - ت HAMS	نطعیہ NATEEAH مستعلیہ MUSTALIAH مطبقہ MUTTABI-QAH مہموسہ MAHMOOSAH

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
13	TIP OF TONGUE AND EDGE OF ثنایا علیا upper central incisors	ظ ذ ث	ظَا، ظُو، ظِی ذَا، ذُو، ذِی ثَا، ثُو، ثِی	Tip of tongue when touches Root of ثنایا علیا - central incisors (upper), then ظاء، ذا and ثا Pronounces	ظ استعلاء-ظ ISTELAAA اطباق-ظ ITTEBAQ جهر-ذ JAHAR همس-ث HAMS	لثویہ LASWIYAH مستعلیہ MUSTALIYAH مطبقہ MUTTABIQAH مجهورہ MAJHOORAH مهموسہ MAHMOOSAH
14	EDGE OF TONGUE with Side of ثنایا سفلی and side of ثنایا علیا	ص ز س	صَا، صُو، صِی زَا، زُو، زِی سَا، سُو، سِی	Edge of tongue ~~with~~ when touching edge of ثنایا سفلی Lower central incisors also with contact of some Part of edge of ثنایا علیا upper central incisors	صفیر-س-ز-ص SAFEER همس-ص HAMS استعلاء-ص ISTELAA'A	صفیریہ SAFEERIAH مهموسہ MAHMOOSAH مستعلیہ MUSTALIYAH

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
					جهر JAHAR استفال ـس ISTEFAAL	مجهوره MAJHOORAH مستفله MUSTAFLAH
15	Inner centre of bottom Lip when touching the edge of ثنايا عليا	ف	فا، فو، في	The inner centre of the bottom Lip when touching the edge of ثنايا عليا upper central incisors	SHAFWIYAH ← همس HAMS رخوة RAKHWAH استفال ISTAFAAL	شفويه مهموسه MAHMOOSAH رخوه RAKHWAH مستفله MUSTAFLAH
16	Both Lips	ب م و	با، بو، بي ما، مو، مي وا، وو، وي	Baa (با) is from touching of wet part of both Lips and called (بحري Bahree) Meem (م) is from the touching the dry part of the both Lips	قلقله ب QALQALAH شدت ـب SHIDDAT استفال ـب ISTAFAAL انفتاح ب INFITAAH	شفويه SHAFWIAH شديده SHADEEDAH مستفله MUSTAFLAH منفتحه MUNFATAH

MAKHRAJ NO	NAME OF MAKHRAJ	LETTER حرف	EXAMPLE	PLACE	QUALITY صفت SIFAT	NAME OF حروف
				(WAOO) واؤ when it is not مدّہ MADDAH. Its meaning that واؤ متحرک (WAOO MUTAHRRIQ) and WAOO LEEN واؤ لین WAOO واؤ is Pronounced by incomplete contact of both Lips.	توسط - م Tawassat اذلاق - م AZLAQ لین - و LEEN جہر - و JAHAR رخوت - و RAKHWAT	متوسطہ MUTAWASSITAH ذلقیہ ZALQIYAH لین LEEN مجہورہ MAJHOORAH رخوہ RAKHWAH
17	NASAL CAVITY خیشوم KHAISHUM	نّ مّ غنہ GHUNNAH	النّاس مِمَّا	From Nasal cavity خیشوم (KHAISHUM) غنہ GHUNNAH غنہ is Pronounced. غنہ means some words نّ and مّ are Pronounced with a special Sound from nasal cavity NOTE - FINDING MAKHRAJ (Rule) قَ → قْ اَ عْ → عْ ا	ALL detail of Qualities are given in the rules of Meem Sakin and Mushadad and Noon Saakin & Mushadad	حروف غنہ نّ مشدد مّ NOON and Meem Mushadad

MAKH: NO:	NAME OF MAKHRAJ	LETTER حرف	42-A I PLACE
1	BUCKLE CAVITY	اَ وُ يِ	Hollow Portion of mouth جوف فم
2	BACK OF THROAT اقصى حلق	ء , ه	The Part of throat nearest to chest
3	CENTRE OF THROAT وسط حلق	ح , ع	The centre of throat
4	FRONT OF Throat ادنى حلق	ح , ع	The Part of throat nearest to mouth
5	UVULVA لسان	ق	The part of tongue attached to Uvulva when touched upper Palate
6	UVULVA لسان	ك	Root of tongue not far back as that of ق touched opposite Palate
7	CENTRE OF TONGUE + opposite Palate	ی . ش . ج	The Centre of tongue touching opposite Palate
8	BLADE OF Tongue حافۂ لسان	ض	when blade of tongue حافۂ لسان touched right or Left root of ADHRAAS = ضواحک + طواحن + نواجذ
9	EDGE OF TONGUE	ل	when edge of tongue and some part of blade of tongue tends to Palate and touching ضواحک انیاب رباعی ثنایا
10	EDGE OF TONGUE	ن	Same Makhraj as Laam But without ضاحک (FIRST Pre-molar)
11	Edge of tongue	ر Raa	Edge of tongue + some part of blade of tongue + back of tongue + tends to Palate touching Gums of [illegible]
12	Tip of tongue Root of ثنایا علیا	ط , د , ت	Tip of tongue and Root of ثنایا علیا
13	Tip of Tongue	ظ , ذ , ث	Tip of tongue when touches Edge of ثنایا علیا
14	Edge of tongue	ص ز , س	Edge of tongue when touches edge of ثنایا سفلی, Lower Central incisors
15	inner Centre of bottom Lip	ف	The inner Centre of bottom Lip when touching edge of ثنایا علیا
16	Both Lips	و , م , ب	ب with touching of wet part م with touching of Dry Part و with incomplete contact of Lips
17	Nasal cavity خیشوم	نّ مّ غنہ	From Nasal cavity غنہ is Pronounced اَقْ → to find Makhraj